

AMERICA

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Chronicle

Home News.—The quiet of the President's summer camp continued to be invaded both for official and unofficial purposes. Officers of the American Federation of Labor were in conference with him at Paul Smiths and in Washington discussing their opposition to the Rail Labor Board plan. Samuel S. Koenig, Chairman of the New York County Republican Committee, was another visitor and laid before the President the New York political situation. Still a third visitor was Representative Martin B. Madden, Chairman of the House Appropriations Committee who discussed with Mr. Coolidge plans for the 1928 tax cut. Meanwhile in Washington Secretary Kellogg and Mr. Sheffield who has just returned from Mexico held an important conference on our relations with the Calles Government. Orders were also issued from Washington for two warships to be dispatched to Nicaragua to protect American interests there, because internal disorders trouble the Republic and threaten the lives and property of American citizens. Our Government also protested to China through our representative, Mr. MacMurray, a prospective \$25,000,000 silver bond issue by the Chinese Government. The American note objects to any such issue until American claims are honored.

Austria.—A series of compromises marked the political activities of Parliament before it closed for the summer season. Neither the leaders of the Christian Social party nor the Socialists are apparently able to carry their measures. Thus the hotly debated school question ended in a number of concessions made by both sides. Some of the features to which the Christian Social party objected were eliminated, while the Socialists obtained similar concessions on their side. But provisional measures only were decided upon in regard to the secondary schools, so that the problem is still far from a final solution. In the same manner the Socialists compromised on the iron tariff to which they had been strongly opposed. They were obliged to recede from their position when the Alpine Montan Company, which employs a vast working force, declared that it would be impossible for it to continue in operation if the tariff were not favorably voted upon in Parliament. Many of the men had already received notice of dismissal. Another compromise was arrived at in the unemployment insurance bill. Some positive work has thus been accomplished, but while the Christian Social party is still powerful enough to count as the leading factor in national politics, Vienna itself remains in the grip of the Socialists.

China.—The Kuominchun having evacuated Nankow, as announced last week, continued to retreat toward Fengchen to the west. The Chang-Wu allied troops after they took over the Kalgan were reported to have engaged in a great deal of looting, their officers having been reluctant to take the responsibility for policing the town. It was announced that Marshal Wu Pei-fu had departed for the Yangtze River area and Yochow to the south. This move was induced by the reported gains of the Cantonese soldiers in the central invasion they have been carrying on. Wu was to take charge of the Hunanese troops which were supporting the Canton Government. Chang Tso-lin's son, young General Chang Hsueh-liang, for the part he took in the Nankow operations, was promoted to a rank approximating that of field marshal and it was said that his father was desirous of having him appointed Governor of the Chihli Province. Peking is located in this Province. Should the appointment be made he will be the youngest incumbent of such an important post since the revolution, being only twenty-six. Meanwhile quiet reigns in Peking itself though the Government lacks stability.

Military Movements

Czechoslovakia.—The news service *Correspondance Slovaque*, which voices the grievances of the Slovak population, constantly insists upon the lack of adequate

Slovak
Grievances

representation in the assignment of posts of duty and honor to the Slovak population. Thus, taking as an instance the custom officials and employes, they find that of the former thirty-eight are Czechs while only one is a Slovakian; of the latter 427 are Czechs and two Slovaks. Similarly the police force, they state, is made up of 12,969 Czechs and only 425 Slovaks, few of whom hold responsible positions. Their own country, they claim, is overrun with Czech police, professors and instructors imposed by the Government to spread Czech influences among the Slovak population. This, they say, is often being done by terrorization, but the numerous criminal trials of young Slovaks by the Czechs are cited as an argument to show that the national Slovak patriotism is not dead. However colored by nationalism the various statements on both sides may be, no one can fail to see the discontent that exists and the need of a new spirit of cooperation if Czechoslovakia is to be a united nation.

France.—As part of Poincaré's policy to curtail luxurious living and facilitate the nation's economic program, a communiqué was issued on August 30, following a Cabinet meeting, in which it was announced that thereafter there would be wide restrictions on the distribution and sale of foodstuffs especially in restaurants. A feature of the Cabinet's order was the suppression of the service of fresh bread which, it was hoped, would decrease the consumption of flour almost twenty per cent. The Cabinet appealed to the patriotism of the people to aid it in its campaign.

Great Britain.—The center of interest in the coal strike shifted from London where conferences had proved ineffectual to restore peace between the owners and miners

Strike
Weakening

after the sixteen weeks of deadlock, to some of the coal regions whence reports came that the men themselves were returning to the pits under independent agreements with their employers. This was especially true of the Nottinghamshire and Derbyshire districts. It was reported that several hundred employes of the Bolsover Colliery Company had accepted an offer of a seven-and-a-half-hour day, the wages to remain unchanged. At Mansfield about 800 men were said to have signed the new agreement. By the middle of the week it was estimated that 18,000 men had returned to their posts. Naturally this tendency of the workers alarmed Mr. Cook and over the week-end he made a hasty tour of the affected districts, though his visit did not prove very effective. There were reports of threats and intimidation against those who returned and here and there riots took place but none of a serious nature. Outside of the two counties of Nottinghamshire and Derbyshire the strikers adhered to the instructions of their leaders and there was no sign of

yielding in Northumberland, Yorkshire or South Wales. At the same time the belief prevailed that these sections would soon fall in line as the miners and their families have been reduced almost to starvation by the long strike. Appeals continued to be made both to the United States and to Russia for aid.

Greece.—The discontent and dissatisfaction with the Pangalos Government which had been covert for some time reached a climax on August 22 when Athens awakened to find the Premier ousted. Backed by the army and navy General Condylis secretly carried out a *coup* during the night. All the federal buildings were occupied by revolutionary troops. Pangalos endeavored to escape but was captured and taken to Athens and later to the Island of Aegina to await trial. Admiral Conduriotis who had been imprisoned by Pangalos on the Island of Hydra as a political enemy was invited by Condylis to return to the Presidency of the Republic and accepted.

A manifesto issued by General Condylis and distributed by airplanes, explained that the *coup* was effected "to realize sound reorganization of the armed forces and administrative machinery of the country." It accused Pangalos of having disregarded constitutional rights and promises solemnly given to the army and navy and the nation fourteen months ago. Condylis promised in his proclamation, "a speedy return to normal conditions in the State, freedom of the press, justice and an honest administration," and requested the nation to support him in his heavy task. Some members of the former Cabinet were arrested and others kept under surveillance. On the other hand political leaders imprisoned by Pangalos were released including M. Papanastasion, M. Cafandaris, General Papulas and M. Angelopulo.

Condylis announced a temporary Cabinet and promised to issue a call for a general election at once. The overthrow of the Pangalos dictatorship resulted in an immediate improvement in Greek currency on the exchange market and general rejoicing on the part of press representatives. Most of the papers have come out demanding the execution of Pangalos. This is the eighth revolution in Greece since the beginning of the century. Despite its favorable inception there were rumors of strife among the leaders from the start and it was still problematical whether Condylis and his faction would be able to maintain their power for a meeting of political leaders found the Venizelos faction demanding him for President.

Hungary.—The interminable trial of the Hungarian forgers found guilty of counterfeiting the French franc reached a new stage when the Hungarian Appellate Court handed down its decision on August 24 that Prince Windisch-Graetz and former Police Chief Nabossy must serve their four-years' term in prison. The sentences pronounced

Decision
in Forgery
Case

upon the other counterfeiters by the lower court were also confirmed, except that leniency was shown to Gerce Raba who had exonerated the Bethlen Government from any foreknowledge of the forgery. Small, mutilated, post-war Hungary, said Judge Gado, had nothing save her honor and her law left to her, now, therefore the former must be preserved and the latter sternly enforced. However the case is not yet at an end, since the decision will next be appealed to the Supreme Court at its next session.

Ireland.—A partly detailed preliminary report based on the census returns taken in April of this year has been issued by the Registrar-General for the Six Counties.

The population of this area,—5,236 miles, less than one-sixth of all Ireland—is given as 1,256,322, an increase of 5,791 over that shown by the figures of the 1911 census. In 1841, the population of this area was calculated to be 1,648,945. During the past fifteen years, the immigration from the Six Counties has been estimated to have been nearly 100,000. The urban population has grown more numerous than the rural. The proportion is now given as fifty-one per cent urban as against forty-nine per cent rural. Belfast City alone has 415,007 people, nearly one-third of the total population; the increase in Belfast since 1911 is 28,060. The purely rural districts show a loss of 37,805, a decrease of 5.76 per cent. Antrim has lost 2,515 people, Armagh, 10,208, about 8.5 of its population, Fermanagh has decreased by 6.23 per cent, Tyrone, 6.93 per cent, and Derry, excluding the city borough which has increased by 4,384, has had a loss of 5 per cent. Thus, the whole tendency in the Six Counties has been away from the purely rural districts. In this connection, it may be mentioned that agricultural statistics, in so far as they have been published during the past year, indicate a decline in the acreage under tillage as well as a decrease in the numbers and value of live stock. And a recent report states that 47,841 have been registered as unemployed in the Six Counties, 38,000 of whom are in Belfast City. The full returns of the census are being compiled, and this work may take several months. A recent press notice states that estimates made from the Free State census also taken in April indicate a decrease of 167,000 in the Free State population since 1911.

Italy.—On his return to Riccone from Cagli on August 19, Premier Mussolini in a conference with a representative of the Associated Press stressed again his determination at all costs "to save the lira." He spoke of it as "the symbol of our economy, of our great sacrifices and our tenacious work," and announced that the Fascist Government intended to resist with all means at its command the financial forces "who by their manoeuvres aim to bring about disgrace and an economic catastrophe." The steady improvement in the financial situation was indicated by the Treasury statement issued the following day

which showed that the budget surplus of the first month of the present fiscal year amounted to 84,000,000 lire. This marked an improvement of 13,000,000 lire over the corresponding period last year, despite the fact that 21,000,000 lire spent for railroad construction were included in the ordinary budget for the first time this year: formerly such expenses were carried in a separate account by the Government.

On August 23 Mussolini signed a convention with the Aero Club of Norway defining the economic relations between his Government and the Club in connection with the recent polar flight of the "Norge."

Fate of the "Norge"

From the technical side the flight was essentially the work of Italians and was financed to a considerable extent by Italy, whose contributions exceeded 3,500,000 lire. The convention includes an agreement regarding the material from the dismantled airship, now at Seattle. By virtue of a sale for 1,000,000 lire it now belongs to Italy, according to a dispatch from Norway. It will probably be sent to Italy early next month and it is not unlikely that it will be reassembled.

Mexico.—For a brief space it looked as if the deadlock in the religious controversy had broken. Through the influence of mutual friends arrangements were made for a conference between representatives of the Mexican Episcopate and of the Government and the meeting took place on August 21. Subsequently a statement was given to the press in which Bishop Diaz, spokesman for the Episcopate, was quoted as saying that the conference had been "truly satisfactory." Along with Archbishop Ruiz of Michoacan he had represented the Bishops at the meeting. It was also announced that many grave phases of the situation had been clarified to the satisfaction of both sides. Bishop Diaz' statement went on to say that in as much as President Calles had given assurance that the registration of the priests was only for administrative purposes there would be no obstacle to the resumption of religious services as soon as the procedures demanded of the Bishops by the Church were fulfilled. It was understood that a temporary truce having been effected the Bishops would then turn their attention to setting in motion the machinery necessary to obtain the amendment of the constitution in the coming Congress. The conference had lasted more than two hours and there was a general feeling of relief in the country at the turn affairs had taken.

All hope, however, of immediate peace faded when the Episcopate issued a further statement on August 23 charging the President with double-dealing, refusing further negotiations unless he should initiate them and rejecting the Government's proposed compromise measures. The President, they said, had assured them at the time that the registration of priests was entirely administrative in purpose but later they discovered that he had given out to the newspapers that priests returning to their churches

Bishops Meet Calles

Peace Overtures Fail

would be "subject to the laws," in other words that the priests were to submit themselves to the laws and then seek their modification, whereas they wanted a suspension of the laws pending the appeal, which, they maintained, was wholly within the power of Mr. Calles.

The immediate concern of the Bishops is to have their difficulties presented in the coming Congress. The prospect of favorable action is very slight as Congress is almost wholly made up of anti-clericals and partisans of Calles. It is generally conceded that the only hope of a real solution is a plebiscite to which Calles will not consent and which it is hardly probable Congress will approve. Meanwhile the economic boycott is seriously crippling the country according to all unbiased reports. Catholics are still staunchly supporting the Episcopate. Practically all the women who were arrested early in the month for two reputed plots against the Government have been released from prison. Some of them had very sad tales to tell of ill treatment received.

In the United States the American Federation of Labor, through its President, William Green, again announced that its policy is one of non-interference, since the religious problem in Mexico is wholly domestic. On the other hand Supreme Knight Flaherty of the Knights of Columbus again demanded a vigorous protest from our Government to Calles. Ambassador Sheffield returned to Washington and discussed the entire situation with Mr. Kellogg, Secretary of State. Though the latter refused to give out the details of the conference he did deny newspaper rumors that Mr. Sheffield would not return to Mexico.

Spain.—The announcement in mid-August that Spain wanted the Tangier international zone to become its territory became the subject of much comment both on the Continent and in England. Information of the Government's plan was contained in an interview with General de Rivera published in the A.B.C. in which he said:

I am asked the Government's opinion concerning the control of Tangier, and the answer which must be given is delicate. . . .

Spain is convinced that it was unjust to withdraw the small Tangier zone from the small protectorate conceded to her, since it seems to be evidence of a lack of confidence in our qualities to administer it and in the loyalty of Spain to maintain zones of neutrality in all circumstances.

After seventeen years in Morocco, maintaining neutrality and spending almost 50,000 lives and 5,000,000,000 pesetas, I believe it is not too much to ask all nations to agree to include Tangier in the Spanish protectorate, confiding it to Spain's administration and neutrality. . . . The rest of Europe will not be free of the weight of Tangier until it is fully turned over to Spain.

Unfavorable press comments outside Spain brought forth a second proclamation in which Spain made it clear that she did not wish to annex the territory but only to acquire a dominant position in the zone. It was reported that the statement was followed up by a request through diplomatic channels to the British, French and Italian

Governments that they agree to such incorporation or alternatively to the granting by the League of Nations to Spain of a Tangier mandate. Italy is affected by the problem because of her extensive Mediterranean interests. Britain views it in the light of how it might affect Gibraltar and British officials appear hostile to having the matter discussed at the coming meeting of the League. France is also affected by it.

League of Nations.—Under the presidency of Dr. Eduard Benes, of Czechoslovakia, the Assembly of the League of Nations convened at Geneva on September 2.

The most important question before the Assembly is that concerning the Spanish demand for a permanent seat on the Council of the League. Spain has sent the usual official representation to the opening of the Assembly, with definite instructions to continue the struggle for permanent representation. She has not retracted her threat of withdrawing from the League entirely should the Assembly decide not to modify the present arrangement whereby certain of the great nations are granted permanent seats and Spain is accorded only a temporary place. Meanwhile, it seems certain that the great powers are to let nothing interfere with the grant of a permanent seat on the Council to Germany. The entry of Germany into the Council is to take precedence over that of Spain, even though the Spanish claim is admitted. The German delegation will not go to Geneva until assurance is given that all obstacles to her entry have been removed.

During the recent sessions of the Military Commission of the Preparatory Disarmament Conference, two French proposals have been passed by the members voting, but have been rejected in minority reports issued by the six nations, including the United States, that did not vote. In the first instance, the French thesis for an international control and supervision of armaments was passed by a unanimous vote of seven, with twelve abstentions. Again, because of the abstentions, France was enabled to force through her proposal for measuring the average age of fleets by an algebraic formula. Serious difficulties to both of these proposals from a technical and political viewpoint have been urged by the Anglo-American party leading the abstentionists.

The reconvening of the League of Nations will give especial timeliness to a new series of articles to begin next week on the principles of International Peace. The series will be written by Joseph T. Thorning, S.J. The first paper will be called "The Problem of Peace."

The second paper in the series on the Catholic in the secular college will also appear next week.

The opening of schools is the occasion of the article by Mary H. Kennedy, entitled "From the Heart of a Boy."

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Freedom in Mexico

THE hopes that were entertained for peace in Mexico have been dashed by the refusal of the Calles Government to relinquish its claim to control the Church. Not even the somewhat misleading press reports of the week of August 22 could obscure the fact that the Bishops were holding fast to their just demands, and that the Catholic people of Mexico stood with ranks unbroken. "Things will continue as they are," reports Bishop Diaz, secretary of the Committee of Bishops, "until all restrictions on the rights of the Church, on freedom of education, on liberty of conscience, and on ecclesiastical jurisdiction, are removed."

In non-essentials the Church will yield for the sake of peace, and will even be willing to make great concessions. But in matters of principle, there can be no compromise, no yielding. She defends the right of the State to rule in the secular sphere, teaching that all just authority is from God, but she must, under pain of treason to her trust, defend her own rights. Not even for the sake of peace can she admit the right of the State or of any majority, however large, to impose conditions which destroy her independence.

Day by day it becomes more obvious, even to Americans who a few weeks ago had no interest in the Mexican question, that the Calles Government has no standing at the bar of justice. It has been as faithless to its solemn agreements with the United States as it has been ruthless in closing schools and persecuting priests and nuns. Mr. John Clayton put one point of view very well when he said that while Americans might not be interested in the relations of Church and State in Mexico, they surely should be interested in deciding what relations we should assume toward a Government which murders our citizens, persistently violates its most solemn covenants with us, and gives every evidence of intending to adhere to that policy in future.

Whatever changes for the better may be wrought by

the force of public opinion in America, and that force can hardly be overestimated, the Holy Father and the Mexican Bishops ask Catholics all over the world to remember that the chief reliance of our persecuted brethren is the prayers of the Faithful. While we fight for freedom for the Church in Mexico by every lawful human means, let us then again remind ourselves that our most potent help is from on high. The Church may yet have darker days in Mexico but in the end she who in every century has seen tyrants rage and fall will conquer.

Capitalism in Passaic

IT will be remembered that the mill-owners in the famous Passaic strike early raised the familiar cry that the war had been engineered by "Reds" and Communists. They would not soil their immaculate fingers, they explained, by dealing with these lawless rascals.

After some discussion, the strikers induced their "Red" leader to resign. What happened next?

Precisely what the strikers had prophesied. They invoked the aid of the American Federation of Labor and the owners refused to parley with the Federation. Then the strikers organized their union. The owners refused to deal with the union. They would recognize no union, but the "company union." That is, they would come to terms with a union which was controlled by themselves, but not with a union controlled by the workers.

Now the "company union" is not only a lie, a fraud, and an instrument of oppression for the worker, but (as stupid capitalists will not see) it is one of the most virulently active sources of unrest, dissatisfaction and disorder that can be conceived. But what is the next step?

Relying on their ability to cow the worker through the "company union" the managing agent of one of the largest of the Passaic mills issues a manifesto that as a statement of direct and brutal capitalism has rarely if ever been equalled in the whole history of the unnatural war between capital and labor. It is reported by the *New York Sun*, for August 9, a journal which has never been suspected of undue favoritism toward the worker, in the following words:

We will have no dealings with the United Front Committee [an organization of the workers] or with its successor, the chairman of which is Mr. Jett Lauck; and it may be well to say again what has been repeatedly told to the various civic committees who have called on us, that *we are able to hire at wages and under the conditions we offer, such help as we need*. So far as we are concerned the strike is over.

"The strike is over." But what of wages? conditions of employment? standards of living? What of the grievances which no man in his sense can say had no existence, grievances which nerved the workers to hold out for seven months of starvation and misery? Surely, there must be some other answer than: "As far as we are concerned the strike is over."

There is another answer. In plain English it amounts to this. If you are wretched and miserable, if your wife is broken and wasted, and your children are starving, you may come to our mill. We do not propose to enter into any contract with you. Take what we give you—or get

out. Work under such conditions as we set—or get out. You are not a man. You are only a machine to help us to make money. The strike is over. We can get all the help we want, at what wages we care to offer, and under such conditions as we create.

If that is the policy which capitalism intends to adopt it will end by reducing the wage-earner to the condition of a serf. It makes him, in the flaming indictment of Leo XIII, a victim of cruelty and oppression. Or it will end in a revolution. Mammon was the least erected spirit of all, and capitalism is the child of Mammon, blind, brutal, bloody, and supremely stupid. It is quite capable of trying to destroy the right of the workers to combine in unions controlled by themselves and to enter into free contracts for wages. In the moment it succeeds liberty dies.

We have no liking for intervention by the State between employer and worker, but the protection of the worker is not intervention. When capitalists boast that they can buy and sell men like peons, it is the duty of the State and of every upright man to vindicate the right of the worker to live as befits a human being, and not to be treated as a chattel.

Federal Maternalism

THE name of Reed of Missouri is anathema in certain quarters, but even his enemies will concede that occasionally he tilts at enemies that are not windmills. The Senator has been described as an old-fashioned statesman, which means that he thinks the States should care for their own concerns and leave Congress free to devote itself to the functions designed it by the Constitution.

This is a philosophy not popular with the doctrinaires. For every evil they see a remedy in a Federal statute. Observing the tremendous power of the Federal Government, they think that it ought to be harnessed like another Niagara, and made to turn the wheels of social and moral progress. But this progress is not mechanical. If it were we should have attained perfection, or near it, long since. Moreover, the doctrinaires forget that the chief contribution of law-making bodies to progress has always been the repeal of old statutes rather than the making of new ones, and that the authority given Congress in the premises is slight indeed. Yet, as Senator Reed has observed, the trend of legislation in the last decade has been in the direction of concentrating power at Washington "so as to create a lot of spies and regulators, turning them loose upon the people." The Senator's language is somewhat heated, but it expresses a cold fact. We may be able to count the number of our officials, but no man living can enumerate the sum of the laws and rulings under which we live. For "we regulate everything from the birth of babies to the establishment of international tribunals," and thereafter sit down in the happy consciousness that each new statute is a giant stride toward social perfection. The consciousness might be justified on the double supposition that every statute is really an ordinance for the public good, and

that it will work automatically. But the first supposition is rarely verified and the second, never.

Happily there are signs that we are freeing ourselves from the delusion that the Federal Government can care for the States and the citizen better than the citizen and the States can care for themselves. The overwhelming rejection of the child-labor amendment is an omen. With the exception of the National Educational Association and the Masons of the Southern Jurisdiction few raise their voices to foster the intrusion of the Federal Government into the school interests of the States. Daily the Sheperd-Towner maternity act loses favor. If this reversal of policy continues we may soon flatter ourselves that we are returning to principles of constitutional government.

The Right To a Speedy Trial

SHOULD the American Bar Association and our learned brethren of the bench and bar wish to know why so many laymen harbor supreme contempt for the law and the courts, two cases now before the public may be cited for consideration.

The first concerns former Secretary Fall and Mr. Edward Doheny. On July 30, 1924, they were indicted on criminal charges in a Federal court, and to this day they remain untried. Demurrers by their counsel were overruled by the Supreme Court of the District of Columbia; appeal was taken in March, 1926, to the District Appellate Court, and the case was set for October 4. There seemed some prospect of bringing these men to trial, but on May 25, 1926, Congress passed the Walsh act, a statute intended to sweep away certain technical reasons for delay in criminal cases. On August 25, 1926, counsel for Messrs. Fall and Doheny took the obvious step of filing briefs attacking the Walsh act on the ground of unconstitutionality.

What has become of the issues which brought about the indictment of June 30, 1924? After two years and two months, Messrs. Fall and Doheny, while still at large, are compelled to rest under whatever shadow may be cast by *prima facie* evidence of guilt. That, however, is only one aspect of the case. If they are guilty, the law should be vindicated, the rights of the Government asserted, and suitable punishment inflicted upon the evil-doers. But nothing has been done. It may be years before the aged Messrs. Fall and Doheny totter into court to plead. It may be years before a jury, discovering that no wrong has been done, sends them back with clean hands to their fellows. And it may be never.

The second case arises out of the Illinois primaries. Mr. Samuel Insull, a man of great wealth, most of it invested in public utilities, while admitting his beneficence to certain political organizations, declines to go into details on the ground that what he did does not concern the Senate. The Senate Committee differs from this view, but as Mr. Insull remains courteously obdurate, the Committee cites him for contempt before the Senate.

The Senate will not meet before December, long after the elections, and as far as Mr. Insull is

concerned, it may not make much difference whether it meets next Winter or some time in the next century. If Mr. Insull declines to give the Senate the information which he refused to impart to the Committee, he cannot be put on the rack or boiled in oil, but he can and probably will be taken into custody. He can then obtain a writ of habeas corpus from the Federal Court. Appeal can be taken to the Circuit Court of Appeals, and to the Supreme Court. Finally Mr. Insull may be ordered to answer, or it may be held that he is under no obligation to answer. It is wholly possible that decision may not be reached until Mr. Insull, the Committee, and all the candidates concerned, have passed into another world.

Further comment is unnecessary.

Money and Virtue

WE hear complaints of the high cost of living in Great Britain. On the other hand, election costs in the tight little isle are remarkably low. In the campaign of 1924, Mr. Ramsay Macdonald expended \$5,125, Mr. Stanley Baldwin \$4,107, Mr. David Lloyd George \$2,467, and Mr. Herbert Asquith \$3,616. The three-million-dollar Senatorial primaries in Pennsylvania, and the primaries in Illinois which at last reports cost about \$1,000,000, stand out in startling contrast. We assuredly "do things on a big scale" in this country; so big, indeed, that should we continue to expand, the elections of the future will properly fall under the direction of the American Bankers Association.

A lesser genius than Æsop will find no difficulty in drawing a number of appropriate morals. Perhaps, as the jingoist will have it, good government is worth all we pay for it, and we have the best government in the world. But one may be permitted to marvel why the virtues of our candidates for office can be made visible only by the glow that streams from yellow-backs and bullion. It has not been seriously urged that either in Pennsylvania or Illinois, there was anything so corrupt as paying a sovereign elector for his vote. Secretary Mellon merely voiced the sentiment common to all candidates when he said that every penny spent to put a good man in office was a penny spent in the service of the public.

That is indeed a large and comfortable philosophy. It absolves everybody. If it does not actually canonize a process which all admit to be a very fertile source of personal and civic corruption, it equivalently issues a decree of beatification. For we can never do too much for a good man, especially when he seeks public office. He may not need the office but the office needs him, and when he lays aside his private interests to serve the common cause, it is but just that the wealthy should underwrite his campaign. Public office is a public trust, but it should not be made a crushing burden. Secretary Mellon will have no difficulty at all in writing an entire volume in defense of his philosophy, but the argument would always exhibit one flaw. It re-establishes, in practice, the property-qualification for office abolished by the Federal and by all but one of the State Constitutions. Something can be said

for that qualification, but nothing at all for its re-establishment by private agencies.

Diogenes went about with a lantern in search of honest men. Had he lived in the United States he would have used a pocket-book. Money talks, but it is deplorable that so many candidates must place their chief reliance upon this eloquent but disreputable orator.

Thrift and Deferred Payments

THE economist can estimate with fair accuracy what proportion of the world's commercial transactions is conducted on the system of deferred payments. He can also state what kinds of business should be based on the principle of cash on the nail. Doubtless he would agree that the practice of purchasing luxuries and of paying for them in small weekly instalments is disastrous both for buyer and seller. It is bad for the buyer because it encourages extravagance, and bad for the seller because of the large proportion of losses which it occasions. The manager of a national association of credit men has recently reported that the losses from this source are considerably larger every year than the country's fire loss, and in 1924 that was nearly \$600,000,000.

As for the purchaser, it is obvious that the apparently "easy rates," which in reality are high rates, will often beguile him into buying objects that are clearly beyond his means. Pianos, automobiles and radio sets are not necessities, yet thousands are daily purchased by men whose salaries are barely sufficient to meet their living-expenses. In some instances, the crafty seller is well aware that the transaction is a rental, not a real sale. After a brief period, he reclaims the object, which he re-sells, thus beginning again the profitable process. In other cases, he forces payment by inducing the purchaser to dispense with staples really necessary for his welfare or that of his family, or by driving him into dishonest courses. Many a man holds an automobile, on which he has not completed payment, only by refusing to pay his doctor, his grocer, or his school bills. In the opinion of Mr. George F. Endicott, an employer of labor on a large scale, quoted by the *New York World* for August 15, the instalment-payment plan creates trouble, discontent, and much unhappiness among the poor, and "is just a thousand times worse than the liquor habit." Most bread-winners clearly recognize the danger of borrowing money. They borrow as a last resource and only for the purchase of necessities. It is unfortunate that they so often fail to realize that purchasing on the instalment plan is in many cases equivalent to the most disadvantageous form of borrowing.

The banks and the credit associations are awakening to the drawbacks of the plan, and action on their part will go far to bring about safe and sane methods of buying and selling. But the schools should do their share. We are an extravagant people, and not all schools are free from this national vice. To teach the children thrift and economy does not mean to teach them love of money. It means the teaching of self-denial and of honesty.

Chaplaincy, Newman Club or Catholic College

WILFRID PARSONS, S.J.

The first of a series of papers on Catholics in the secular colleges.

"WHAT are we going to do with the Catholic students in the non-Catholic colleges?" one was asking, and the other answered, laconically: "Get 'em out." Thus did a correspondent sum up for me the discussion between the Rev. Ignatius W. Cox, S.J., and the Rev. J. W. R. Maguire, C.S.V., which enlivened the sessions of the recent Louisville educational convention. As a summary it was not bad. The question seemed fairly put, and the answer expresses the ultimate aim not only of Father Cox and those who think with him, but of the Catholic Church. The ultimate aim, I said. But the vital question comes when the query is put: "But meanwhile, until you get them out of there, what are you going to do with them?"

The real debate, naturally, hinges upon the answer to this further question, what is our proximate aim, what are we going to do here and now? It is not too strong to say that the immediate future of the Church in this country depends on the right answer to this question. On the one hand, the eternal interests of the students themselves might be compromised by too rigid and narrow-minded a handling of their case, and, on the other, by going too far in helping them, Catholic education in this country runs the risk of being set back a hundred years. Yet certain groups are calling for some solution of a problem that is engaging the serious attention of thinkers in educational circles.

The answer, when it comes, will be one which takes account of the one all-important fact. That all-important fact is this: that the problem of the Catholic at the secular college is not a separate problem in itself, but merely one part of the main problem, which is the problem of the education of all Catholics. To attempt to solve one part of this problem at the expense of the other parts of it, would be illogical and might lead to disastrous results. To take the Catholic at the secular college and treat him as if he were a problem in himself, irrespective of the whole great question of the education of Catholics, is to take a merely partial view of the subject. It will easily be seen to what such a procedure might lead. Energies will be used up which should be turned elsewhere, and the whole emphasis of Catholic attention in the country be focussed in the wrong direction.

This is no exaggerated view of the matter. This fact of the essential unity of the education question is so important, and so much in danger of being overlooked, that I wish to emphasize it, at the outset of this analysis, with all the power at my command. If the partial problem,

that of the Catholic at the secular college, is solved to the prejudice of the major part of the problem, which is the education of Catholics *in the Catholic college*, then Catholic education will suffer irreparable harm. The whole problem is *one*, and no part of it can be handled without due reference to all other parts of it, and in due proportion.

Consequently the question: what shall we do with the Catholics at the secular colleges here and now?—will of course continue to be answered by the stock "something must be done," but that **something will be something** within due limits, and these limits will dictate both what is to be done and how extensive it will be.

In other words, remembering: (1) that our ultimate aim is to get all Catholic students, if possible, into the Catholic institution, and (2) that the major part of the problem is the Catholic student in the Catholic college, not the Catholic student in the secular college, we will still bend our main efforts to the building up of the Catholic college, and on the other hand, do nothing which will make it ultimately impossible, or extremely difficult, to get the bulk of Catholic students, gradually and in due time, away from the secular college. These are the positive and negative aspects of the question, and both of them will be disregarded if the Catholic establishments at the non-Catholic colleges are built up out of due limits.

I take it for granted, of course, that since the Louisville Convention there is no longer doubt in people's minds that Catholic education and education at the non-Catholic college are irreconcilable, no matter what correctives are offered for the latter. In the heat of argument, there have not been wanting those who have defended education at a non-Catholic college as in itself desirable and allowable. This position, indeed, came as a reaction to the assertion of our ultimate aim to reduce as far as possible the number of legitimate students there. Some, it is true, took the position imagining they thus defended the chaplaincy or Newman club. For the good of their cause they were well advised to abandon it. The Church only *tolerates* the presence of Catholic students at non-Catholic institutions, at the same time that she commands the shepherds of the flock to safeguard their faith in dangerous circumstances.

That this is not a personal or party attitude has been proved over and over again, in this Review and elsewhere. The Church has an official theory of education; the Popes in letters to England, Ireland and this country, the Code of Canon Law, the Third Plenary Council of

Baltimore, and individual bishops before that and since, have laid it out in almost complete detail. The only education which receives the cordial sanction of the Church is a religious education, that is, not one merely in which religion is taught as a subject, but one in which the truths of natural and revealed religion pervade every course in the curriculum.

Nor is this an arbitrary stand of the Church from any point of view. Looking at education from a psychological point of view, the religious atmosphere of a Catholic school cannot be replaced; from a moral point of view, the example of teacher and companion is not found elsewhere; from a religious point of view, the knowledge of the Faith and the practice of its precepts are in danger everywhere except there; from an intellectual point of view, the Catholic mind is formed only where the truths of religion are the postulates of everything that is taught; and this latter is especially true in higher education, and is even more important than any of the others, for it is the foundation of the others.

Having thus cleared the ground, and arranged a basis of complete general agreement, I propose to submit the whole question to analysis, in the hope that with all the elements of both the problem and the solution in clear sight, assent may be yielded at once to a reasonable thesis.

The problem is easily stated. According to recent figures, nearly one half of all our Catholic students are being educated in non-Catholic colleges and universities. This means that we have two classes of Catholic students in this country, about equally divided. One class is being educated under the auspices of the Church, according to the tried pedagogical principles of the Church. The character of its members is being formed by the fourfold action named above, psychological, moral, spiritual and intellectual.

The other class is listening to lectures which at the best are pagan in the cleanest sense. First, from this education the supernatural is excluded, and often denied in it; and the supernatural is the basis of the Christian formation of youth. Secondly, whether the course followed be literary, scientific or practical, many truths are excluded or denied, which constitute the whole color and form of the Catholic mind, and whose exclusion discolors and deforms it. Thirdly, religious teaching, if any, is only an accidental, and religious practice the exception, not the rule.

This class, thus exposed to admitted danger, is again divided into two, those who could without serious inconvenience receive the same courses in a Catholic institution, and those who cannot without serious inconvenience receive the same courses in a Catholic institution. It will be at once evident that in any discussion of the rights of these students and the duty of the Church to them, there will be a sharp distinction between the two sections of this second class.

The mere statement of the position of our Catholic young men and women in secular institutions is the statement of their problem. It is a threefold problem. 1. How will we reduce their number, in this school generation or

the next, to the smallest possible figure? 2. What shall be done for those who are there now or will be in the future, to safeguard their faith and morals in the midst of conceded danger? 3. What are the limits, consistent with Catholic doctrine and needs, within which this work for such students should be carried on?

It will be noticed at once that this statement of the problem expressly assumes that the Catholic students at the secular colleges are not to be neglected, but that on the contrary they are to be cared for in every way consistent with the general welfare of the Church in this country. Just what is such a way will form the subject of the second paper on this subject next week.

East of Suez

DANIEL A. LORD, S.J.

I AM just back from the literary land East of Suez, the place where "there ain't no Ten Commandments." You know the spot, of course, the pages of our youngest and most insurgent magazine. Insurgent is the word that seems coined to fit it. There is a surge in every line. In fact, its editor suggests no one so much as the prodigal son surging forth from his father's house to squander splendid talents writing riotously and to swing young energetic arms in an effort to smash everything in sight, especially anything which in his father's house was regarded as somewhat sacred.

The prodigal son went East of Suez too, and broke everything from the tables of the law to his father's heart; and the editor of this magazine has made up his gay young mind that East of Suez is the one spot on earth for him, for he knows no ten commandments even if he has raised a tremendous thirst for notoriety.

Yet for all his recklessness, the prodigal son was probably very careful of whatever gods were worshipped East of Suez. He undoubtedly poured faithful libations to Jupiter and Venus and Bacchus and Osiris and Isis and the other fascinating gods who could stimulate the senses even while they drugged the soul. Jehovah was the one God he did not deign to remember, but Jehovah was sadly out of place at the circus or the theater or in the atrium of a courtesan or at the gambling tables of his friends. For that matter, He was out of place in the Academy where grave philosophers juggled the crystal balls of speech, and proved that two and two make six and that while one should admire virtue one should embrace vice.

So our modern prodigal has filled his dwelling East of Suez with idols before which he and his fellows burn an unflinching cloud of incense. His gods are the artists whose creative minds have fashioned in stone or pigment or fluent words creatures made to their own image and likeness. (Sometimes nothing more terrible than this could be said to condemn these creators.) His house is really a pantheon of all the modern gods, and Jehovah alone is excluded, as, it may be noted, Jehovah has always been excluded from every pantheon. The temple

big enough to include all the gods has always been too small to include God.

In this, our modern prodigal is merely acting as high-priest of a wide and growing cult. No one can read modern literature without feeling the reverent presence of worshipers. The shrines are new, but the cult is old. The idols change, but the incense is strangely familiar. Modern literature is full of the worship of realism and technique and truth (whatever that may mean). The idolatry, however, does not stop there. It worships the artists and then, by a strange inversion or perversion, it worships the creations of their art, the men and women who walk through novels and dramas or who stand immobile in paint and bronze. When Edgar Lee Masters ended a work with his heroine immortalized in marble, he was merely expressing concretely the adoration which he expected and himself first offered to his creation.

This is not mere words. Modern artists demand for art and for the creatures of art something that belongs to God alone. They demand that art shall know no law. Art, we hear the cry again and again, is above the law, beyond the law. Art can be and should be unmoral; it cannot possibly be immoral. To bind an artist by the common rules of morality is to cramp creation. To set moral limits to what his genius may do is to shackle creative powers. And it is a law unto itself and the artist recognizes no law save the law of his own genius.

So if Rodin shames marble with the frozen record of lust, no puritan dare fling a moral precept in his face. If James Joyce lets the stream of a strangely depraved mind run through long pages of pornography, what guardian of decency has the right or power to dam the stream? If Mencken enters the cathedral to thumb his nose at altar and shrine, no aged, doddering sacristan can forcibly eject him from the sacred place. The artist may do as he wishes, he is above the law. For him, no ten commandments!

If this is not strutting in the gold vestments of a god, then no man has ever claimed Divinity. The Ten Commandments were given to all men, the greatest and the smallest. "Thou shalt" and "Thou shalt not" rang out for all men to hear. If, then, the artist hold himself above the law, clearly it is because he is not part of mankind. He is a god who cannot be bound by a law destined for mortals.

And the very creative gifts which he has received are just the thing which make him so easily feel himself almost if not absolutely Divine. As his pencil flies or his brush slaps paint or his mallet strikes with sure blow, something strangely godlike happens under his eyes. People who never lived rise and walk before him; they love and hate with a power beyond that of men he has ever met; they are swept by gigantic passions, overwhelmed by colossal tragedies, steeped in titanic joys. Before him rises, almost without his willing it, a new creation of his own, making a microcosm in words, a world in print, but truer to life than life itself. His painting glows with a beauty beyond nature's fairest charm. No man that ever raised a hammer was ever so strong, no woman

swooning before her mirror was ever so fair, as those he has carved from marble. And the glow of the creator, the thrill that comes when one has made something from nothing, rouses within him a surging cry that he is like to God, that he is a god, for he has made these things to his own image and likeness.

This sense of creative power places him at once above the mass. He is not human; he is Divine. The laws of the crowd are not for him. His godlike gifts bespeak a godlike nature, and he demands for himself freedom from all law except that of his own making.

Then as he stands and watches his creatures pulse with the life which he gave them, the thrilling knowledge that these are his very own, moving in a world of his own conceiving, more his than the children who call him father, makes a second Divine demand natural. He demands for his creatures of print and paint and marble a freedom from law like that he demands for himself. Did he not make them? Do they owe their being to any but himself? Can God Himself call these newborn creatures His? The artist feels that he has called them forth from nothing, and if they are to have any laws, he will be the one to make them. Or better still, they will have no law but the law of their own nature. They too are beyond the law; they too are Divine.

It is not strange to see your artist demanding for his creatures a liberty that, if given men and women in life, would send the world careening to ruin or madness. The artist has convinced himself that his world is a world apart; he made it; it is far, far East of Suez, and the Ten Commandments were never graven for the creatures he has called into existence.

FOR MY BROTHER WHO TOOK SHIP

You eat strange fruits and spices
Brought far on wind-borne ships,
But still the Kentish cherries
Are sweet upon my lips.
For you Algerian sunshine
And desert-laden breeze;
Mine are the blowing branches
Of rainy apple trees.

You ride upon a camel
With steel against your thigh,
And thousand turbaned tribesmen
Would keep your life,—or die.
But I, in misty mornings,
Lug on my clay-caked boots,
And trudge through soaking grasses
To hoe the field of roots.

I wouldn't change my place for yours,
But in the heat of day
I sometimes straighten up my back,
And brush the sweat away,
And rest a minute on my fork
Beside the mounting stack,—
I wonder how it feels to ride
Astride a camel's back . . .

MAIRE NIC PILIP.

The Decline of Reason

HILAIRE BELLOC

I DON'T often see the London *Times*, but when I do see it I nearly always find something worth reading. I found such a thing the other day, quite by accident, in an inn, where the paper was lying about. It was a letter from a Cambridge Don, the author of the "Golden Bough," in praise of a French acquaintance of his, recently dead—an apostate priest.

The "Golden Bough" is the common name of a number of huge books attacking the Catholic Faith. It consists of an enormous collection of alleged popular legends, fairy tales, and practices drawn from all ages and places and presenting analogies or similarities to points of Catholic doctrine and action (Incarnation, Resurrection, Sacrifice, etc.), and particularly for annual sacrifice connected with crops.

The evidence for these thousands of cases is largely excellent, often doubtful, sometimes ridiculous, and occasionally absent. But they are shoved in pell-mell, and the conclusion is that the Catholic Church with its doctrines of Incarnation, Redemption, Resurrection, Sacrifice, etc., is a man-made illusion, *because* such ideas are continually to be discovered in legend and tribal tale and tradition. That "because" is a very good example of what we are often told today: that "formal logic" is too old-fashioned for the modern mind, and that we have "outgrown sterile deductive processes"—which is only saying in long words that our modern atheists won't take the trouble to think things out clearly and prefer their emotions and prejudices to the hard conclusions of reason.

The statement of the "Golden Bough"—for you really can't call it an argument—is that something can't be true about a particular case because the same sort of thing has been said falsely, or in part falsely, about a number of different cases. For instance, there are all sorts of doubtful stories, admitted fiction, stage plays, vague memories, or traditions, and plain lies of the traditional burglar hiding under the bed, and being discovered with a dark lantern, a jimmy, a rough muffler round the throat, a dirty cap, and a brutal face. *Therefore*, if a man pulls out a burglar so accoutered from under his bed at 20 Victoria-Gardens, he must not accept the evidence of his senses; or if he hears of such a thing from a number of respectable eye-witnesses, he must refuse to believe them.

The obvious answer of reason to such assertions as that of the "Golden Bough" is: "Such things (the Sacramental idea, Incarnation, etc.) are apparently inseparable from man's religious activity. They are found, one or another or more, in most false religions. *Therefore*, if there be such a thing as a true religion you will naturally find them there—but in noble and perfect form, and real—not dreams."

I have used up a lot of my space—too much perhaps—on this "Golden Bough" business, but it was necessary in order to explain my comment on this publication in the

Times. I have said that it was well worth reading—and it is; it is a bright and particular gem. I have cut it out, and I'm going to paste it into my collection.

In the first place, it is printed in the largest type over more than half a column. There are 16 other letters in that issue of the *Times* dealing with subjects of real topical importance: on the coal situation, Parliamentary procedure, road preservation, the London University Bill, etc. Only two are in such type, and each takes less space, most of them are in quite small type and abbreviated. But this one letter alluding to an obscure French apostate has all the honors.

I may be told that this is as much due to the public position of the writer of the "Golden Bough" as it is to an absorbing interest in an unknown foreign anti-Christian. I agree. But what a reason! Because a man has spent a lifetime painfully collecting an inchoate hotch-potch of material, good, bad, and indifferent, for attacking fundamental Christian doctrine, therefore, however muddled his ideas and however confused his method, he is a great National Figure whose chance remarks on an unknown private acquaintance have Public Importance. Talk of Propaganda!

Suppose a man to spend a lifetime in accumulating exact evidence on the Catholic quality of the Early Church, to tabulate that evidence exhaustively and to present it with sound historical sense and conclusive logic—do you suppose our *Times* would print a line in the smallest type giving his views on some worthy but quite private Christian friend?

Next I note the titles of the thing—how significant they are of what we have to deal with today, not only in the way of controversy but in the mere elements of thought!

There are two headlines: one in very large full-bodied type, "Old Faith and New Thought"; the other, beneath it, in smaller type, "M. Houtin's Religious Experience." The second is all right—M. Houtin had a religious experience. But the first! My word! For a combination of saying nothing and suggesting nonsense it is complete. Yet I must admit that it is only one specimen out of hundreds of the sort. The nonsense suggested is always the same: that man—at any rate anti-Catholic man—has now a brand new rational apparatus which turned on to the Unseen, discovers it not to be there at all.

A parallel: rather too concrete and real for a true parallel to such nebulous stuff, but it must serve. A man writes to say that it is quicker to go from New York to Buffalo by Albany than by crossing the Catskills and concludes that two sides of a triangle are shorter than the third. The Editor piously heads his letter: "The Old Geometry and Modern Thought."

There is no modern—nor any kind of—*thought* in question. There is only a confusion between "quicker" (in time) and "shorter" (in space): a confusion due to

the Association of Ideas in a rather muddled mind.

When I turn to the body of this long letter, which is given such exceptional prominence, it is all of a piece. This gentleman (M. Houtin) was "always a student"—in fact, he began by being a Benedictine—yet (strangely enough!) "his Faith remained unshaken." There are such students. But, later on, upon reading history "he gradually and sorrowfully recognized the rents and fissures in the foundations of that marvellous structure, the Catholic Church"—the implication being that there are certain records, unknown to the simple, acquaintance with which disproves the Faith.

That, as every sufficiently well-read man knows, is nonsense. There are on the Early Church certain fragmentary records which anyone may read and also strong traditions. The traditions are all for Orthodoxy. So are the records. But if you are determined to reject the supernatural, if your mood is fixed that the supernatural *cannot* be, then you reject, in the records and the traditions, all that witnesses to the supernatural. There is the thing in a nutshell. For instance, either Our Lord never said, "This is My Body," or if He did, He only said it paradoxically, or in an unreal theatrical sense; or He never existed, so that the whole thing is a myth; or He *did* say it, and *did* mean it to be believed, but was deceiving; or He did say it and Himself believed it, but was Himself deceived. Any of these hypotheses is respectable and may be admitted. But the Doctrine of the Real Presence is inadmissible, because it clashes with the dogma that the supernatural is impossible. No record proves or disproves such a doctrine. A Faithless man will no more get the Faith by accumulating historical details than a blind man will get a sense of color by accumulating colored pictures. Still less, I think, would a man with a strong sense of color *lose* it by accumulating pictures.

"In the long struggle between Faith and Reason victory generally remained with the Intellect." What has "Reason" or "Intellect" got to do with it? They would have a great deal to do with it if the doctrines of the Faith were what these people imagine them to be—a series of absurd assertions in contradiction with known and proved facts—but they aren't. Could the Editor of the *Times* or the author of the "Golden Bough" give a clear account of any one Catholic dogma? I doubt it!

Now what is the moral to be drawn from this one incident which I have taken as an example out of so many? I take it to be this. First, that we are surrounded by ceaseless "taken-for-granted" anti-Catholic propaganda in all our social life, and particularly in the press. That it is more universal, more matter of course than ever it was before, is increasing, and is breathed in daily by Catholics themselves. It must be met. Secondly, that there remain opposed the Catholic Church in its entirety on the one side and the denial and loss of *all* her doctrines on the other. The old particular heresies are nearly dead: the new ones have as yet no name. Thirdly, under the influence of this lapse from tradition, general culture and the power of reasoning, debating and concluding are in full decay.

The Honorary Catholic

RONALD KNOX

WHEN I write of honorary Catholics, I am conscious that my choice of terms is not an exact one; the description might be applied to classes of people whom I have not in view here at all. Thus, it might be applied to those lapsed or half-lapsed Catholics who have given up going to church (except perhaps on State occasions) yet send their children to convent schools, register themselves as Catholics for civil purposes, and promote, on the whole, the interests of the Church in a public capacity when opportunity arises. Or again, to those extreme "Anglos" who are suffering from the hallucination that they are Roman Catholics already, a hallucination irritating to us, though not, in the present state of the law, certifiable.

These, indeed, have all the air of honorary members, and they sail in to Benediction with an assurance that seems to cry "Season!" to the man at the door. But I am referring here neither to Catholics who have lost their sense of duty nor to Anglicans who have lost their sense of humor. The honorary Catholic is a phenomenon even more strange, from some points of view even more pathetic, than these, and, I have no doubt, he exists in America as in England.

He is the very antithesis of the Anglo-Catholics; they believe in the Faith (or they think they do) without believing in the Church; he believes in the Church without believing in the Faith. They are the son in the parable who said, "I go, Sir," and went not; he is the one who said, "I go not, Sir," and went. He is a man (his female counterpart exists, but is rare) commonly of advancing age, who has been brought up as some kind of Christian, but has, like most people, lost all genuine interest in his own brand of Christianity when he came of age.

Since then he has knocked about the world, not meeting many clergymen, and giving them a wide berth whenever they hoisted the danger-signal of confidential friendship. Accident (as we puppets call it) has thrown him in the way of Catholics. In the extreme case, he has married a Catholic, or his wife has been converted after marriage. Or friends, or relations, or mere geographical neighborhood, have brought him in close touch with priests and their conventicles.

The chance of this is still relatively rare. There are not much above four thousand of us in England, and we are groove-lovers on the whole; nor (in spite of fiction) are all of us all things to all men all the time. But this man is one of those thousands who daily repeat the bromide, "If I had any religion, of course, I should be Roman Catholic," and when he falls upon the company of Catholics, he welcomes the association; a little pride in his own broadmindedness, a little admiration of the unknown, a little sense of relief at having met a set of padres who have no running rights over him. He befriends us and befothers us.

If any parish-priest reads this article, he will have said

by this, "I know the man he's thinking of." But I am not thinking of a man; I am thinking of a type. Naturally, there cannot be more than two or three of him, as things are, in a given parish. But a type he is nevertheless, and a type which repeats itself. I confess I like his company; he has learned, from his wife or from his Catholic friends, the trick of that admirable manner, half deference, half confidence, with which the laity treat their pastors; and he flatters your vanity slightly with the consciousness that when *he* treats you so it is a genuine tribute, no mere by-product of religiosity; he has no prejudices in your favor. He flatters you, too, by not being in his best clothes or on his best behavior; you do not carry, for him, the aroma of the parsonage. And he is unwearied in his kindness; his cellars, his car, are at your disposal; it is almost as if he wanted to protest his willingness to do anything in the world for you except the one thing in the world which he might obviously do, the one thing in the world which you might obviously want. Like a woman overflowing with kindness for the man she cannot love.

He is a stand-by not only for the presbytery, but for the parish. Does a concert threaten, or a bazaar, or a whist-drive? He will not yield in energy to the staunchest of parishioners. He is the life and soul of every school-treat offering prizes, distributing them, bullying the children, exchanging jovialities with the nuns. To mendicant nuns especially he is a sort of second Providence, feeling obscurely that through the medium of those formidable black wallets he pays conscience-money to eternity; yet knowing, for all their rewarding smiles, that they seek not his, but him.

What, then, of his intellectual beliefs? He is what the tombstones would call a practical Christian; that is, he goes to Church; not often indeed, but probably as often as those occasional conformists who are called practical Christians on the tombstones. Certainly if there is a wife to be made happy, or children to be edified, or if special preachers and church festivities call for some exercise of parochial courtesy, he is there, manifesting an awkwardness of deportment which is as good a tribute to the supernatural as any genuflection. He may be atheist; he may, *pro forma*, be an agnostic; in either case there is nothing in his speculative views which seems to justify his interest in Catholic activities. Perhaps he will acknowledge, half ironically and half superstitiously, a faith in St. Anthony or in the Little Flower; for these two, in the mysterious economy of heaven, make courtiers even among the unbelievers; so that Mohammedans will go to St. Anthony's shrine, and Jews will carry secondary relics of Sœur Thérèse. The honorary Catholic, who has had his gold watch found for him before now by St. Anthony, has often a solid respect for these two. Spoilt children of heaven, they are allowed to take liberties with strangers.

But he is most positive, if the phrase may be allowed, where his convictions are negative. He will not hear a word in defense of any other religion than ours. He has a dislike for the parson, for his church, for his services.

for his propaganda, which you could not match in any Catholic, nor in any non-Catholic except a mere street-corner atheist. To the honorary member, all half-hearted approaches to the truth seem an insult to it.

Above all, he detests the Anglo-Catholics, who mildly wonder why he cannot split the difference and become one of themselves. He hates them because they are his complement in the scheme of things; if he had (so he argues) but half their capacity for making themselves believe what they want to believe, he would have been a real Catholic long ere this. He regards them as an envious poacher might regard some great landlord who frittered away his time shooting at clay pigeons. His very attraction for Catholicism makes it impossible for him to save his soul by being a Protestant in good faith. So a great and hopeless love will turn a man into a misogynist.

The theology or the psychology of him is a hard riddle to read. We excuse most non-Catholics, glibly enough, for their persistence in false beliefs on the ground that they have never really been confronted with the facts, never come close enough to Catholic influences to be suitably impressed by them. This excuse the honorary member cannot claim; he has seen the thing close to; often he will chop theology with a visitor as if he were a Catholic himself.

Yet if you know him it seems impossible to doubt his good faith; impossible to deny that his velleity is to do the right thing. Sometimes, after long years, in the very evening of life, he is meekly received into the Church, a *franc-tireur* gazetted at last. Sometimes nothing of the kind happens, within the clipped circle of our knowledge. He is buried in Protestant earth, and remembered only at Catholic altars.

Meanwhile, the fact of such lives is a symptom of Catholic progress. Men did not flirt with Catholicism a hundred years ago. The Catholic Church, it seems, is an institution not necessarily foreign to the modern mind; it must be taking its rightful place, more than ever, as a native institution, when non-Catholics can thus be philo-Catholics.

IN PERPETUUM

So we are molded to a bronze
Of mirthless urge or comic pose,
By which our minds, made garrisons,
Would slay the valor of a rose.

Whether our eyes, like pools of frost,
Draw silver needles from the moon,
Or caravels of words be tossed
From out emotion's hot lagoon—

One catafalque of failure stands—
A monument to love's dead fire—
Whereon we throw the ragged strands
And gold debris of lute and lyre.

For naught begins that nothing ends,
Amid our final bolts and bars:
The life that life, creating, spends,
The muted strings of men and stars.

J. CORSON MILLER.

Education

The Late Dr. Eliot

PAUL L. BLAKELY, S.J.

EIGHTEEN years ago President Woodrow Wilson of Princeton wrote that no man had ever made a deeper impression on the educational system of a country than President Eliot had on the educational system of the United States. For forty years he reigned at Harvard. As a young man of thirty-five he was elected President of an institution that could not possibly have been described as "struggling." For struggle implies vigorous life, and in the chill, academic shades of Cambridge life ran slowly through sluggish veins. "We never did anything like that before!" protested an indignant faculty member when confronted with some new line of presidential activity. "You never had a President like this before," is the answer recorded by tradition. Both protest and rejoinder are quite possibly apocryphal, but Harvard soon felt that a vigorous hand was at work. "He is turning the University over like a flapjack," laughed Holmes. Holmes was not sorry, for as Dr. Eliot afterwards wrote, academic standards were then so low that not a few of the medical students could not spell.

It would be hard to visualize a greater contrast than the Harvard of 1869 and the Harvard of forty years later. The new President applied himself vigorously to the reorganization of the schools of law and medicine, and so successful were his efforts that Dean Edsall could congratulate him on his ninetieth birthday for having initiated changes and improvements in the teaching of medicine that were of incalculable value. "It was you," wrote Dean Pound, "who assumed the responsibility of the decisive changes in legal education that have given character to American law schools. . . . You have seen your vision of an academic professional school made real in the more than fifty institutions that now adhere to the Association of American Law Schools. You have seen the teaching methods and the organization of teaching for which you stood begin to bring forth great results in the improvement of the administration of justice in America." For more than forty years, as the President of Vanderbilt wrote only a few weeks ago, Dr. Eliot was an honorary member of every college faculty in America. Coupled with an intense interest in every educational problem, there was an air of aloofness in Dr. Eliot that added immensely to his influence. "That is my opinion . . . and there is Harvard—need more be added?" As the years went on, and Harvard grew in equipment, endowment, prestige, influence, until by every standard save one, it ranked all American universities, the aloofness and the interest coalesced imperceptibly into a pontifical attitude which only the most daring would question. When, in an unfortunate *Atlantic Monthly* paper, Dr. Eliot wrote that "only direct revelation from on high" could justify a certain educational policy which he intensely disliked, a few murmured and at least one said openly that nothing short of a similar revelation could justify the infallibility which the distinguished President of Harvard

did not actually assume, but at least tolerated when attributed to him by his followers. For the gracefully prosperous régime at Cambridge raised up followers, and some of the most loyal were the least discriminating and the most ready to rush into print. Every movement, as Roosevelt used to say, has its lunatic fringe, and after nearly half a century of public life as President of Harvard, Dr. Eliot suffered from his friends.

Dr. Eliot was a great administrator, and in a day when the term was unknown, he was an equally great publicity man. He made Harvard known and he made it worth knowing, even if he could not always win approval for his chief policies of a wider and more critical group than the Harvard Overseers. "No man ever made a deeper impression on the education of a country," and while I shall not attempt the task, absurd at this time, of duly assessing it, educators are beginning to admit that the one scheme with which his name was most prominently associated proved well nigh fatal to the real progress of education. And that scheme was the electivism, to which Dr. Eliot was not so much intelligently devoted as passionately addicted.

No doubt it was a hard and fast system against which he had rebelled. Education is first of all a vital process; when it sets in rigid forms it is dead, and it was tending to become a formula long before Dr. Eliot began to turn Harvard upside down. There is not only place but need for a wise electivism in the college, and, of course, in the university. When, however, we are confronted by an electivism under which, as the late Father Timothy Brosnahan, S.J., wrote, "we shall witness the exhilarating spectacle of tots of eight or ten years of age, gravely electing their courses under the guidance, or rather, with the approval of their nurses," it seems that we have passed from wisdom to folly. If Dr. Eliot had been content to break the forms into which the college courses had been molded, a desirable good would have been attained, but with that he was not content. "No human wisdom," he wrote, "is equal to contriving a prescribed course of study equally good for even two children of the same family between the ages of eight and eighteen."

Direct revelation from on high would be the only satisfactory basis for a uniform prescribed school curriculum. The immense deepening and expanding of human knowledge in the nineteenth century, and the increasing sense of the sanctity of the individual's gifts and will-power have made uniform prescriptions of study in secondary schools impossible and absurd.

There is no mincing of language here. Electivism was to be carried over from the university to the secondary school, and indeed must be, since prescribed courses were both impossible and absurd. Dr. Eliot's influence at the time was powerful enough to force or win acceptance for this theory. The American secondary school has not yet recovered from the damage then inflicted. It is true, as President Wilson wrote in 1908, that no man ever made a deeper impression on the education of a country. But was that impression salutary as well as deep? The language of courtesy is not the language of criticism, but nothing that Wilson ever said or did at Princeton can be reconciled with the supposition that he could find any

legitimate place for Dr. Eliot's electivism in the college or high school. Even twenty-five years ago, Father Brosnahan could quote the adverse verdicts of such leaders as Hadley of Yale, Low of Columbia and Harper of Chicago; today his trenchant criticism of electivism, set forth in his famous pamphlet "President Eliot and Jesuit Colleges," is accepted by scores of others. We have given electivism a fair trial, and the result, as Dr. Bagley of Columbia said openly some months ago, is that our education "is soft, and needs some tincture of iron. In the one-room schools of rural France I saw better examples of school performances than I ever saw in the most expensive and most supervised of American public schools. We are not getting the solid performance that is common in the schools of Europe." Nor shall we as long as we allow boys and girls to elect what they will and will not study.

It is for his gifts as an administrator that Dr. Eliot will be remembered, and for his services in reorganizing the professional schools as integral parts of the University. But I cannot resist the conclusion that in his advocacy of electivism in secondary schools he postulated a condition that makes true education impossible.

Sociology

Alcohol and Crime

J. J. AUDE

THERE is no more foolhardy a figure than a criminologist fulminating generalities. Were all of these pseudo-scientific pronouncements true, then you and I, gentle reader, would not be upright citizens of these United States. We would be its most criminal and degenerate denizens. For instance, some of these criminologo-psychiatrists assert that indulgence in liquor, constant though moderate, inevitably produces the criminal, and, should one generation be fortunate enough to escape taint, the horrendous creature, bleary-eyed and bold, or cool and cunning, will surely crop up in the next. This is, of course, pure dribble. I take it that most of our forbears were not at all averse to draining the flowing bowl on occasion and oftener. How happens it, then, that we, their degenerate descendants, are still at large? According to strict logic, we ought to be "doing time" in some jail or other between the Golden Gate and "dry" New York. Would a poor layman, then, be missing his guess were he to hint that mayhap these scientific folk are not infallible?

As an instance, let us consider the case of Dr. Maurice Parmelee. Dr. Parmelee is a sociologist of note. He is more. He is a criminologist, guilty of a learned volume on "Criminology." Now, the same said Doctor, with an aplomb that ought to make Jupiter jealous, utters this daring generality: "Religion is a prolific cause of evolutive criminality." Hence, had Dr. Parmelee the ordaining of our social destiny, he would forthwith banish the clergy, abolish all sabbatarian legislation and burn the Bible. Such inane assertions, coming, explicitly and im-

plicitly, from so authoritative a criminologist ought to make us slightly suspicious of other sweeping and ill-founded statements issuing from the same source and similar sources. Their name is legion.

Now to our subject proper. Many futile efforts have been made to construct the "missing link" between alcohol and crime. Comes forth an adventurous specialist. He has studied the causes and the cures of crime long and laboriously. Instead of giving us a crumb of comfort, he sends a chill up our spines by asserting that "booze" and crime are bedfellows; that every sip of Haig and Haig (not yet historic) is a preparation, proximate or remote, for the commission of some awful crime, like cold-blooded murder, or robbing a jeweler in broad daylight. This, I need not say, is a scientific joke, simple and undefiled. Fancy, not fact, is the foundation for the utterance, and no study of carefully kept statistics will even lend it verisimilitude. But, thank Heaven, we still have some criminologist and psychiatrists with us who hold on to their common sense, despite their dangerous studies. These men, of name and note, are singularly loath to confess that there is a causal connection between alcohol and crime. In a brochure published in 1910 by Dr. Thomas S. Mosby, member of the American Institute of Criminal Law and Criminology, entitled "Alcoholism and Crime," the conclusion was reached that alcoholism, when present, was rather the *result* than the cause of morbid physical and mental conditions that produce criminality, and subsequent investigations have not forced Dr. Mosby to recede a single step from his position.

Prison workers have the following experience. Criminals, who are victims of the drug habit, will try to conceal this habit most carefully. They are unwilling to confess to such slavery. But many convicts, who have been addicted to the use of alcoholic drinks, no matter how moderately, will usually and loudly proclaim themselves the victims of intemperance. Here is a man convicted of a crime whose very mention is an abomination. He regales you with a sad, heartrending tale of the ravages wrought upon him by drink. A few pointed questions, however, will reveal the information that this unfortunate fellow often committed the crime, at least in desire, long before he had even tasted liquor.

The case cited points to a conclusion that thorough investigation tends to strengthen. It is this: Alcoholism often results from a primary and fundamental defect which occasions both the inebriety and crime, and which would have probably resulted in crime, whether it produced drunkenness or not. "Inebriety," writes the well-known Dr. Mosby, "stands out in the open and may always be seen, but the more powerful, insidious and hidden elements of the criminal diathesis, such as heredity, nerve disease, defective training and vicious environment, are usually more difficult of apprehension and are seldom disclosed, except upon the most patient and thorough investigation." Dr. Austin O'Malley, of Philadelphia, no mean authority, contributes the following: "A man may be an alcoholic because he is primarily a criminal,

as well as a criminal because he is an alcoholic; yet a drunken criminal and the statistician both are inclined to make alcoholism the cause." Dr. Braithwaite, the famous Fournier, Tammeo, Colojanni and Krummer go a step beyond the aforementioned authorities. They do not hesitate to deny any causal connection between indulgence in alcohol and crime, and imply that the man who commits a dastardly crime when drunk would commit the same crime when sober, supposing a sufficiently powerful and alluring temptation.

Lombroso, the notorious Italian criminologist, in his "Man of Genius" calls our attention to the fact that Byron, Beethoven, Avicenna, Alexander, and other men of genius, were either alcoholics, or just fell below classification in that undesirable grade. Edgar Allan Poe, Stephen A. Douglas, Richard Brinsley Sheridan, Robert Burns, Joseph Addison, and Samuel Johnson, with a host of other literary lights, knew the moderate cup that cheers, and the larger variety that mocks. Sir Walter Scott was "satisfied" with three bottles a day, while Goethe consumed in his life-time, as some industrious German has discovered, about fifty thousand. Of Hartley Coleridge it was said that he drank like a fish and wrote like an angel. "For these great and powerful brains," explains Lombroso, "ever needed some new stimulant." Which is about as near as Lombroso ever came to an explanation. No man was ever made better but worse by immoderate indulgence in alcohol, or tea, or grape juice; but any or all in moderation, even alcohol, so far from producing a criminal may help to make a man more charitable and tolerant, and even clear the way for the brilliant exhibition of genius.

RAIN

It rained to-day—

And from their blossomy, scented hair
The trees dropped perfume on the freshened air.

Blue shadows sleeping in broad market-places
Awoke, and crept away to narrower spaces.

A flush of scarlet from an oak-wood fire
Glowed through a doorway on the glistening mire,

And rings of amber sunshine circled o'er
A mound of dew-wet trefoil by a shadowy door.

The misty hills dreamed in blue ether, cool
As iris shadows in a quiet pool.

Rood-screens of jade and pearl the thickets were,
Latticed with silver of Arachne's lair.

On a stray sunbeam a blue moth lingered
Above a bending foxglove, lily-fingered.

The common things, grass, mire, tree, quickening clod,
Were glad and glorified, and so, thank God—

It rained to-day.

CATHAL O'BYRNE.

Note and Comment

Protest of Mexican
Labor Unionist

THE following is a translation of a manifesto of the Catholic labor unionists in Mexico. It expresses in clearest terms their non-conformity with the official attitude of the Mexican Federation of Labor in its sympathy for the Calles regime.

THE WORKERS AND THE RELIGIOUS QUESTION

In face of the grave problem brought about by the decrees which place the Church in an impossible position in Mexico, the leaders of the Mexican Federation of Labor (CROM) are trying to force all labor unionists to help in their destructive war against religion.

But we, the undersigned, members of various unions aggregated to the CROM, conscious of our rights and liberties, protest energetically against this infamous program which is intended merely to satisfy the vile passion of bigotry.

The Constitutions of the unions of the CROM clearly lay down that they should not mix themselves in political and religious affairs, and it is because of this provision that many of us joined the unions, seeking in them our economic betterment only, and laying aside all political and religious aims.

Notwithstanding this, the heads of the organization have continually tried to drive us, like a flock of sheep, to enter into every kind of political movement and even to take part in two religious controversies. The first instance occurred when a farcical attempt at schism in the Mexican Church was tried, and the second at the present time when we are asked, against our consciences, to take part in a display of hostility against the Church.

We have been told that the priests are the allies of capital and that they are trying to restore privilege and exemption in Mexico. But we are convinced by facts, and the facts show that the clergy, despoiled of their goods for more than half a century, have dedicated themselves exclusively to their spiritual mission. And if they protest against certain laws, it is because those laws are intended to deprive them of even the right to live. On the other hand we observe that even the most lowly of our leaders, those who are most vociferous against the rich and powerful, have, thanks to us, enriched themselves. They live in palaces, drive expensive cars and load with jewels the women they associate with.

In view of this lack of sincerity on the part of our leaders we refuse to be made the blind instruments of despotism and much more to allow ourselves to be meekly led by all kinds of chicanery. For these reasons we hereby make public our non-conformity with the program of our leaders and we invite all our fellow unionists to join with us against this exploitation by the false prophets of the proletariat.

We profess to have no taste for slavery and we desire, above all material interests, to preserve inviolate the rights of conscience.

The document, signed by brave leaders of the people, is but another indication to show how little sympathy there is between the so-called "proletariat" and the Government in Mexico.

Marquette League and
Indian Missions

FATHER WILLIAM FLYNN, Secretary General of the Marquette League, has just returned from an extended visit to the Indian Missions of the Southwest in Arizona and New Mexico, where he says he found priests and Sisters doing wonderful work. He further expresses himself as most hopeful of the future, despite the poverty of these missions, and is convinced that great oppor-

tunities present themselves here for the Church, particularly among the Navajo Indians, where, with the consent of pagan parents, hundreds of the children are being brought up in the Faith. For twenty-three years the Marquette League has been a tremendous help to our poor mission priests and Sisters. Its financial report for the fiscal year just closed surpasses all its excellent record of the past. But its greatest need now is for new members who will meet the ever-increasing appeals of our missionaries asking for assistance. Membership is the backbone of the League's work and is literally a condition for the very existence of priests and Sisters in these missions. AMERICA gladly recommends the work of this splendid organization to the charity of its readers. The President of the Marquette League is the Hon. Alfred J. Talley, and its office is at No. 105 East Twenty-second Street, New York.

Strategic Point for Sacred Heart Statue

THE account sent us by our Roman press service regarding the erection of a giant statue of the Sacred Heart at a point close to the Cape of San Antonio, which juts out into the Mediterranean from the Spanish coast, between the cities of Valencia and Alicante, reminds us of the devotion displayed in the building of the cathedrals during the Middle Ages. The little city of Denia is situated at precisely this point, and its whole population has been interested in this undertaking and, in fact, has already paid for the statue. Women and children, no less than the men, are showing their devotion by carrying up water and sand in vessels of every kind that they may aid in the construction of the immense pedestal on which the statue is to rest. The foundation of an ancient historic castle, which in former days had crowned the hill overlooking their city, is now being used as the basis for the pedestal. The great statue of the Sacred Heart will thus be made visible to navigators for many leagues at sea and will look down upon the country people as they go to their day's toil in the Valencian plains below. The statue, the work of the sculptor Nubio, is about twenty feet high and its pedestal rises sixteen feet above the highest portion of the castle ruins. So, where in the reign of Philip the Third the Duke of Lerma was once master of this strategic point, the King of Peace is now to reign.

Improving the Stage in England

THOSE who share the solicitude of the promoters of the Catholic Theater Movement in this country have found encouragement in the report of a step recently taken by officials of the Westminster Catholic Federation of London, looking to a betterment of conditions in the stage of England. The Federation, which is under the direction of Cardinal Bourne, and which is an important and authoritative exponent of Catholic opinion and action in the country, succeeded in bringing the question of a more effective censorship of plays to the attention both of the House of Commons and the House of Lords. An

official government document contains the report of the discussion by both these bodies, and reflects a thorough ventilation of the province of censorship and the question of how far real restraint of evil plays can be carried. Apart from any official action, the results of such a discussion are not to be overlooked. One such result must mean at least the bringing to public notice of the need of a public awakening. Conditions are revealed which are bound to arrest the attention of those interested in a betterment of public morals. As the latter are affected by the spoken and silent drama, censorship is but of secondary value, as compared with the reform which is possible when the individual conscience can be aroused, and moral obligation awakened. It is to such an accomplishment that the Westminster Catholic Federation, in common with everybody which represents Catholic authority, must necessarily first of all look.

A Philippine Normal School

REQUESTS for Catholic literature continue to come to our office from distant missionary countries. From the Philippine Islands Father P. M. De Meester, the director of a Catholic normal school, writes:

Some time ago I met Father Vanoverbergh and happening to have a talk about the Tagudin Catholic Normal School, which he himself had founded, he told me that probably you would be glad to help me a little. Father Vanoverbergh had to leave very soon after the foundation of this school, and, since that time a second and now a third year have been added to the curriculum. But the material equipment has unfortunately not kept pace with the progress of our school: therefore, following the counsel of Father Vanoverbergh, I ask you if you could not send me some books, either some sound reading books, or some reference books, treating about psychology, history of education, general history, etc.—briefly whatever can prove good reading or reference books for students in a normal school. I can assure you of the thankful prayers of our dear students.

Making investigations into this case we received the following letter from one who held a leading educational position in the Philippines.

The Father and the school work done at Tagudin, Ilocos Sur, are well known to me by frequent visits and by official contact at the request of the Governor General. My report to the Governor General had to be most laudatory. The importance of this work to the Church can hardly be exaggerated. These Belgian Fathers are forming excellent teachers for the Catholic schools of the district. It is simply incredible what they do with very limited resources. The Fathers gave up their comfortable *convento* for the school and lived for years in a *nippa* house. God will bless you for any help you give.

The address of the Rev. P. M. DeMeester, is St. Augustine's School, General and Normal Course, Tagudin, Il. Sur, P. I.

Norwegian Novelist a Catholic Convert

THE progress of Catholicism in Norway has recently been marked by the conversion of the famous Norwegian novelist Mrs. Sigrid Undset. Her great romance, "Kristin Lavransdatter," is said to be read with as much zest by the peasantry of her native country as it is ad-

mired by literary critics. Mrs. Undset's conversion, she says, was rather from paganism than from Protestantism. Possibly it was her profound knowledge of the history and archeology of the Middle Ages in Norway that greatly helped to bring her into the true Fold. Mrs. Undset is the daughter of an archeologist who died at a rather early age, after publishing a number of works on his special subject. She herself began her career as an author in 1907, was married, but later separated from her husband and obtained the custody of her children. Her great work, already mentioned, was a revelation of Catholic life to her Protestant countrymen, bringing back to them the Catholic past of their nation as they had never understood it before. It is particularly interesting to be told that, on her own testimony, she never read an imaginative book in her life. Mrs. Undset has already been active in promoting the Catholic cause. An elaborate charity concert was recently organized by her for the benefit of the Dominican Fathers. One of the features at this was the reading by herself of a chapter from her latest published novel, "Olav Audunsen," the original manuscript of which was sold to the highest bidder for 1,000 crowns.

THANKSGIVING

Lord Jesus I have ofttimes sued
To You, but now in gratitude
I thank You for my happy days
Of golden hours and pleasant ways.

I thank You for my life of ease
Under blue skies by tranquil seas,
For sun and stars that shine above
The common things of life and love.

I thank You that You gave to me
No fierce protracted agony
Wherein the body clouds the soul
In its long striving for the goal.

I thank You that when sorrow came
You taught me how to cry Your Name,
And in that moment You, my Guide,
Showed me Your Hands, Your Wounded Side.

I thank You that You bade me call
Your Mother mine, and knowing all
My need, You willed my prayer should be,
Mother of Jesus pray for me . . .

I thank You that You set me in
Ways so removed from lure of sin,
Not willed temptation should assail
One prone, alas, to faint and fail.

I thank You too that day by day
You drew me close to You to pray,
Enfolded to Your Sacred Heart
In many a mystic hour apart.

You knew my little strength, and made
Life easy for me; grace and aid
Were never lacking . . . Lord, I see
How tender You have been to me . . .

ISABEL C. CLARKE.

Literature

Stephen Crane's Red Ghost

EDYTHE H. BROWNE

WHEN Stephen Crane sat under his lamp with the red shade to write "The Red Badge of Courage," a little red ghost danced about the inkwell much like the dainty nymph in "The Crime of Sylvester Bonnard." This little ghost helped the author create by suggesting bits of description or patches of dialogue. Crane himself has said that this novel came to him with every word and punctuation mark in place. Who was this ghost then and why was he red?

"The Red Badge" is a psychological glimpse of the mind of a recruit in bloody contact with war, the construction of an ordinary soldier's mental make-up from the emotional parts of many. Crane gathered remnants of flesh on the battlefield and made them speak. He wrote short stories, novels, articles and poetry but it is "The Red Badge" on his lapel that will ease his entry into the Hall of Fame. Because of the realism of this book he has been compared to Tolstoy, Zola and Ambrose Bierce. The Great War drew the small volume from public libraries and readers agreed that in its Civil War uniform it was a more vital picture of war than any of the accounts of the European conflict then carrying on. Crane as a free lance dying of consumption at the portal age of twenty-eight is a sad figure without honor; but Crane as author of a book that is a triumph of imagination, an epic vision of the mind's eye floating on color, sounds, forms and odors, is honored in this year, the twenty-fifth anniversary of his death.

And Crane wrote "The Red Badge" at twenty-three before he had ever seen a battlefield.

Stephie, as he was jocularly called, read up on the Civil War and chatted with veterans. But it was his imaginative analysis of emotion, his ability to jump, metaphorically, into the ragged army coat of the "youthful private" and look through his eyes at the smoky battlefield, taste with his tongue the twang of stale canteen coffee, touch with his hand the gory corpse of a comrade, smell with his nose the heat of the musket, hear with his ears the ripping of bullets through the air that has made "The Red Badge" unequalled in its generation. Crane later saw reporter's service in the Greco-Turkish War and the Spanish-American War and remarked to a friend: "'The Red Badge' is all right!" realizing his own accuracies.

The red ghost frolicking about the inkwell is nothing less than Crane's mediumistic imagination that was able to pierce a soldier's bosom and listen for emotional beats. It is a red ghost because all his life Stephen Crane worshiped color, especially red. Color strangely influenced him. A red lamp shade was a tonic to him. A writer's imagination proceeds from what he brings personally to his writing to the method or style he uses in his writing. "The Red Badge" is a compound of Stephen Crane and a Spencerian.

Crane of the slouchy grey ulster had a voice like a ventriloquist's, distinct yet distant. He always seemed estranged from things around him, eager to project himself into other places and into the minds of other people. His voice was already en route. His eyes, too, had a way of straying behind your shoulder. The brow, so exquisitely delicate, had a brood of thoughts under it. Crane had a camera brain. He was like a player in the parlor game of taking one look at a tableful of miscellaneous articles and remembering each article blindfolded. Casting about for material for "Maggie—A Girl of the Streets," his first published book at the age of twenty-one, Crane noted the dandruff on Maggie's neck, the safety pin in her skirt. Details were as so many eyelets around which he worked his thread of story. When he talked with veterans for "The Red Badge" if he noticed a button missing from a sleeve he sent his imagination to the battlefield to find it.

"The Red Badge" abounds in "violet curses," "blood-red dreams," "indigo skies," "black forms of men" and other color identities. From tender years Stephen Crane was the playmate of color. Red pulled him by some invisible string towards itself. When he was two years old it was only when Miss Rutherford, a visitor at his home in Newark wore red that the skeptical little fellow would yield to her fondling. Stephie would shovel snow only in red mittens and red top-boots. Once in Asbury Park an organ grinder gave this pigmented lad a red drink out of a bottle and the color so affected him that he walked home with his chin in the air superior to everyone. Red exhilarated him. Vivid blue absorbed melancholy mystery for him. "The Blue Hotel," one of Crane's thorny stories of dread and fear, sprang from his memory of a hotel of bright blue in Nevada. Purple was villainous; grey and yellow were pleasing to this man who peopled his world with color. Most of his titles are striped—"A Dark Brown Dog," "The Black Riders," "The Bride Comes to Yellow Sky," "The Blue Hotel," "The Red Badge of Courage," etc. Crane's color scheme was so unusual that he was sought out by Mark Barr, an American chemist. By using color as a spring-board Stephen Crane shot his imagination off like a rocket to penetrate the emotions of any character he chose and to illumine their background in passing.

Gifted with an imagination not only expansive but weirdly accurate, to what style of writing does Crane hitch that imagination so it gallops away with the reader's interest? What is the fleshy part of "The Red Badge," the pen-craft by which the author makes his imaginative conception realistic?

Crane is a phraseologist. By a neat combination of words he crystalizes an impression until the reader not only sees the picture but keeps repeating the phrase long afterward. Thus we have "a shoeful of blood," "he swayed . . . like a toddy-stricken grandfather in a chimney-corner," "ragamuffin interest" and other crisp phrases scattered through the narrative. The reader retains such fragmentary expressions long after the parent sentence is forgotten and thus re-lives the story. Crane

shows peculiar aptitude in imagining the nature of a wound for instance as in "a shoeful of blood" without having experienced or even seen such a condition. We can feel the sickening pain of that soldier's foot.

The hero of "The Red Badge" is simply "the youth." Once he addresses himself as Henry Fleming in a powerful soliloquy but throughout he is a personification rather than a person, a human label on the bottle of life, life evaporating under war. He is any youth aglow with death-defying patriotism enlisting in the ranks, suffering the pangs of natural cowardice, playing hide-and-seek with death and finally experiencing a queer joy in the pain of his wound, his red badge of courage. So universal and primitive are the emotions that churn in the youth's breast that you know your butcher boy or your caddy would feel just the same way. The reader gets the effect of emotion loaned a body by Crane's adroit reference to his hero as "the youthful private" or just "the youth." He also bleaches individuality out of minor characters by designating them vaguely as "the tattered man" and "the tall soldier," eliminating by-paths that might stray from the exploring ground of emotion. Crane takes emotion and steeping it in the boiling cauldron that is war raises it to passion. Fear, degeneracy, wrath, shame, exaltation, are his characters rather than any particular individual. One would lose the tremendous emotional impact if names had come between.

Crane's chopped sentence registers a direct, etched impression that would be blurred in the periodic form. In such sentences as the following the idea is as pointed as the bayonet each soldier carries: "There was a silence," "A battery spoke," "They were wrangling," "A flag fluttered." Crane used the short sentence in contrast to longer, more exhaustive statement. It is like the halting of soldiers after steady marching, a marking time of impressions tramping across the page of type. Crane's style is marred by split infinitives and other grammatical laxities but we are so caught up in the story that we do not criticize.

A new collected edition of the works of Stephen Crane has recently been published. After twenty-five years the public library is still rebinding the little red volume in the C section. Our childrens' children will read "The Red Badge" and cheer that they are national kinsmen of Stephen Crane, American realist.

REVIEWS

Jesus Christ the Exiled King. By REV. HENRY WOODS, S.J. St. Louis: B. Herder Book Company. \$2.25.

One of the most obvious contemporary facts is that Jesus Christ is an outcast in the world. Outside the Catholic Church Christianity has ceased to be a reality and has become a name merely. Protestantism infected by Rationalism, Materialism, Modernism and their by-products, has dethroned Christ. Today few acknowledge His royalty and fewer give Him the service His majesty demands. It was a happy thought of the Sovereign Pontiff last December to endeavor through a feast in honor of Christ's Kingship to rouse men to a realization of His universal sovereignty and their corresponding obligation, individually and socially, to pay Him royal honors. In the present timely volume, a former editor of AMERICA, Father Woods, tells the stirring story of that sovereignty. He outlines too the struggles and vicissitudes.

that have reduced Christ's Kingdom, outside Catholicism, to its present chaotic condition. There is also a forward look to its glorious reestablishment and the means are indicated to bring this about. Written for the general reader, the book is both informative and stimulating. Avoiding sentimental pietism it is solidly devotional and practical, for its portrayal of the King and His Kingdom leads naturally to a genuine attachment for Him and to His loyal service. Accordingly all lovers of the King, particularly members of the League of the Sacred Heart, will read the book to their spiritual advantage. The average Catholic layman who feels the need of equipment competently to meet his non-Catholic brethren in apology for his Faith, will be fortified for his task by the clear exposition the volume gives of the struggle between Christ and the modern world, the irreconcilable kingdoms that so many foolishly try to unite. He will see why as a Catholic he cannot compromise with contemporary errors, religious, political or ethical. The clergy will find good sermon material in the book, put in a clear, succinct and convincing way, for the instruction of their people on Christ's Kingship. The sincere Protestant will also be greatly helped by its reading. While, like the King with whom he deals its author makes no compromise with their religions, he has a special message for them, pointedly but sympathetically stated. The volume in a word is the story for the world of the all-embracing truth that will make men free

W. I. L.

Troubadours of Paradise. By SISTER M. ELEANORE, C. S. C. New York: D. Appleton and Company. \$2.00.

Neither the old-fashioned hagiographers who make the saints too pious and unapproachable, nor the ruthless moderns who try to drag them down to the level of ordinary human beings have the correct viewpoint about the saints. Those who consider the saints to be pure angels are as far from the secret of sanctity as those who consider them fallible men. Sister Eleanore avoids both extremes by combining them and proving that the saints had both body and soul. In this series of synthetic portraits of the saints, her purpose seems to have been to make manifest their most agreeable human qualities. They were romantic poets, many of them, especially in the Middle Ages. They were kindly and courteous and sympathetic, and not at all selfish or consciously pious. They could love other human beings with an intense love and, without impairing their chances for Paradise, could show that love. They had pluck, both in inflicting on themselves and in bearing suffering. And because they were such good friends of God, they were often granted their desire of miraculously helping the men and women with whom they were also friends. In writing books on the saints, it is difficult to avoid being laboriously psychological or amorously pious or even sadly reverential. Sister Eleanore, to the contrary, is bouyant and bright. She has made herself a boon companion to a multitude of saints and has discovered that they are a most agreeable and pleasant company. Her volume is a plea and an argument for cheerfulness in serving God, proved by the examples of countless saints who smiled and loved and were happy.

F. X. T.

British Drama. An Historical Survey from the Beginnings to the Present Time. By ALLARDYCE NICOLL. New York: Thomas J. Crowell Company.

In the preface of this scholarly work the author says: "Only by watching its (British drama) slow development in the middle ages, its flower-time which was Shakespeare, its decay in the Augustan period, its winter sleep in the early nineteenth century and its sending forth of new shoots in our own times can we realize the noble stock, which it is our duty to tend and to nourish with our deepest care and attention." All this he has accomplished with the clarity, exactness, comprehensiveness and above all classical restraint of a true scholar. The classification of his subject into parts and chapters has achieved a continuity of periods

and tendencies that remains vividly in the reader's mind. This is a rare achievement in a work made up of such heterogeneous elements as a history of the drama. Mr. Nicoll has no enthusiastic vaporings. Facts and their due coordination and subordination unerringly direct his pen. The book, too, is replete with enlightening comments on the various periods. Speaking of the plays of the early nineteenth century, he concludes: "Above all there is in every one a painful lack of what we must style intensity." He displays an exceptional balance of judgment throughout the book which arises from his lofty conception of the art of drama. "Art," he writes, "does not lie in show or in pure realism; it lies in the production of such a homogeneous unity, that our spirits, as it were, are fused for the moment with the harmony of line and color." The recent production of "The Dybbuk" by the Neighborhood Players, has realized this ideal. The author has made a thorough study of modern British dramatists, like Shaw and Barrie in relation to the tendencies they manifest. He overlooks, however, the faults in Shaw's technique and estimates his influence in the modern drama as greater than that of Barrie. "It is not too much to say that intellectually he (Shaw) bestrides our modern thought like a colossus." The bibliography in the appendix is complete, detailed and conveniently arranged. Any student who finds a place for this book in his library will spend many an enjoyable half-hour in its thought-provoking chapters.

E. D. B.

Echoes and Memories. By BRAMWELL BOOTH. New York: George H. Doran Company. \$2.00.

Here is a charming and enthusiastic, though incomplete, memoir by one who played no minor role in the inception and development of the "Salvation Army." Anecdotal in great part, it touches very intimately the pioneer history of the organization. The reader gets an insight into its struggle along the path of poverty and humiliation and abuse, and he sees it grow and expand into a respected body with an international influence. Its economic difficulties and failures and successes, and the religious experiences of its leaders and of the rank and file, are all recounted graphically and entertainingly. There is an interplay of characters in the pageant that ranges from kings and queens to costermongers and "down-and-outers" from London's East Side. The author in his long and busy career has had contacts, sometimes intimate, sometimes casual, with leaders in Church and State as well as with the simple folk around whom his work centered. There are stories of Gladstone and Lord Russell, of Archbishop Benson and Cardinal Manning, of W. T. Stead and Cecil Rhodes, and others equally famous. Naturally "the General, my father," comes in for a deal of attention and so too Catherine Booth, his estimable mother. These touch their private and domestic life as frequently as their public careers, and the religious and spiritual ideals that informed their characters and labors are continually brought out. "Echoes and Memories" is a very human, a very interesting and, save for one unfortunate episode, very edifying story. Catholics will find the author decidedly faulty in his theology in the few controversial chapters which the book contains. Discarding much religious dogma and all formal ceremonial, in the field of philanthropy and in the relief of human misery and suffering the Army has unquestionably accomplished much.

W. F. C.

Notes on European History. Volume I: *The Break-up of the Roman Empire to 1494.* Volume II: *The Reformation and Ascendancy of France: 1494-1715.* By WILLIAM EDWARDS. New York: G. P. Putnam's Sons.

Designed to help students prepare for entrance examinations to college, these two volumes, when treating of purely secular matters, are not untrustworthy, though here and there the author's national bias may be suspected. But when there is question of the Papacy the volumes take on the character rather of the sen-

sational journalist than of the sober historian. Much that Mr. Edwards states as fact must be discarded as fiction, due in no small measure to the sources from which he draws. Extravagances, exaggerations and misrepresentations abound. Churchmen have done peculiar things at times to our modern way of thinking, and there have been bad Popes, but the history of the Papacy is not a mere chronicle of tyranny and graft and moral delinquency. For those acquainted with genuine Church history statements like the following refute themselves. "With a few unimportant exceptions, the Popes were strictly orthodox." "In 1045 Benedict IX sold the Papacy to Gregory VI." "Innocent III claimed not only spiritual but feudal supremacy over the world." The same absurd claim is made for Boniface VIII. To Charlemagne "whose incontinence was so glaring as to prevent his canonization . . . the Pope had no right to give the Imperial crown." Because Hildebrand like all his predecessors and successors believed that as successor of Saint Peter he held the power to bind and to loose, it did not follow, neither did he maintain "that therefore his power extended over all things, temporal as spiritual." Neither was he seeking a domination so absolute as to include the denial "of the right of human reason to question the Pope's decrees." Such statements savor of the extravagances of which Calles has been guilty in the recent Mexican trouble. Pope John XXII was not a heretic. The condemnation of the Templars may not, if one has regard for historical truth, be branded "as wholly unjust." Mr. Edwards' treatment of the Reformation in its religious aspects errs egregiously. So too his discussion of the "discipline" of the Jesuits. But there is no need of continuing illustrations of objectionable features.

W. I. L.

BOOKS AND AUTHORS

Wits and Wisdom.—A careful analysis of Professor Leacock's latest volume of researches into the folkways of the American people, "Winnowed Wisdom" (Dodd, Mead. \$2.00), reveals that the subjects of his studies are distributed over forty per cent morons, ten per cent American tourists, one half of one per cent political economists (Mr. Leacock is a political economist), ten-and-one-half per cent cultured ladies, and thirty-nine per cent intelligentsia, Greenwich Village variety. Many of Professor Leacock's conclusions have been established by such eminent authorities as Lardner, Benchley and Cobb. He has, however, no rival in the field of the cultivated rich, and it is certain that little progress will be made by later searchers in this line. The Professor's method, too, is original with him, for he mixes with his inquiries into the incalculable vagaries of the popular mind a subtle introspection into himself, and thus is able to present a singularly naive but true picture of the wellsprings of motive and action. Apart from the serious aspect of his researches, Stephen Leacock is all fun and merriment. Nearly every sentence that he writes is a sufficient reason for a smile or a chuckle. It is not too much to say that he is the leading humorist on this side of the Atlantic—and hence in the world.

Since the present reviewer is the veriest amateur in the game of kings, since he has only the vaguest notions as to the uses of tees, caddies, putts and niblicks, it would seem that he is a most competent critic of "The Duffer's Handbook of Golf" (Macmillan. \$3.50), by Grantland Rice, illustrated by Clare Briggs. This valuable treatise by the editor of *The American Golfer* is one of the most complete guides as to what not to do, what not to say, what not to feel, either on the green or in the clubhouse, or at home. Its real value depends on the substitution of a negative in every sentence where one is lacking, and its expurgation whenever it should occur in the text. One of the things that deters learners in the game is the serious intensity of the addicts. Mr. Rice shatters all the canons by actually jesting about this serious matter of golf. This volume should be made prescribed reading in every golf-course, for a golf-education without it would be utterly deficient. A veteran golfer disagrees with the first sentence of this paragraph. He claims that only an experienced golfer can adequately

review the book, for the more golf one has, the funnier the book becomes.

Orthodox and Heterodox.—In the history of asceticism John Lanspergius of the Charterhouse holds a distinguished place. "An Epistle of Jesus Christ to the Soul that is Devoutly Affected Towards Him" (Benziger. \$1.65), was in great vogue on its first publication and when translated into English by Philip Howard, nineteenth Earl of Arundel, afforded much spiritual comfort to persecuted English Catholics. Re-edited by a monk of Parkminster it forms the eighth of "The Orchard Books." Of the type of a Kempis' classical little volume, it contains a wealth of spiritual lore to assist the soul to self-knowledge and instruct men to the perfection of true piety.

Guides to holiness usually recommend that aspirants record their spiritual "experiences," "lights" in prayer, and the like. Carrie Moss Hawley in her efforts to see more in life than the pleasures that come from material things has found for herself some helpful and encouraging thoughts. These she publishes in "My Soul and I" (Four Seas Company. \$2.00), a little book of meditations which though given to the public were not composed for them. Many of the thoughts are beautiful and uplifting but the philosophy and theology behind them are both vague, and bespeak the abandonment of all dogmatic creeds for a religion into which all the modern 'isms from Mrs. Eddy to Annie Besant have filtered.

On the premise that the foundations of Christianity are deep set in human experience and history, the former Bishop of Oxford, Rt. Rev. Charles Gore, endeavors in "Can We Then Believe?" (Scribner. \$2.00), to build up a structure of faith for the every-day man. In part the volume is made up of sermons preached at St. Paul's Cathedral, London, though it includes a number of additional essays. Like Dr. Gore's other books it fails sadly from an orthodox viewpoint. Thus in regard to the pronouncements of science, it states that Christ's Church has no say whatever, that the creation and fall as recounted in Genesis are to be rejected, and such other crudities.

Prescribing for Social Ills.—That the pernicious practice of birth control is a necessary biological factor in the development of a common ethical standard to result eventually in world-peace and progress in civilization, is the thesis of C. P. Blacker in "Birth Control and the State" (Dutton. \$1.00). Written to bring about the Government's assistance in propagating birth-control in England it does not rise superior to the materialistic arguments pro and con. The really fundamental argument of the intrinsic evil of the subject is wholly ignored. There is some discussion of its religious aspects though it is a sad commentary on the modern decline of religious ideals that the author is able to write "The 'religious' objection nowadays finds its chief exponents among the Japanese and Roman Catholics, though it is also strongly upheld by many Anglicans and others." In discussing the Catholic attitude it is assumed that the entire problem is a matter of ecclesiastical legislation, in fact that in regard to certain phases of the question the Church has actually made "exceptions." Of course this is incorrect.

Parents and teachers will glean from "Sex Education" (Appleton. \$1.50), by Dr. Philip Zenner, not only what is being advocated in the matter of the instruction of the young in sexual physiology and hygiene but what is actually being done in some of our public schools. The volume is not only a plea for straightforward talks to the young but contains several talks actually given both to primary pupils and college boys. Dr. Zenner will find a good many to disagree with both his theory and his practice, and that not from any reasons of prudery but because the entire handling of the subject is based on the very false premise that our boys and girls can be educated to morality without religion and without any reference to God and the divine sanctions for right and wrong. Motives of personal health let alone of expediency for economic and civic reasons are a poor substitute for the Divine sanctions for right and wrong.

Fairy Gold. The Cutters. The Great Brighton Mystery. Mistress Nell Gwyn. The Time of Man. Mary Christmas.

Glamorous romance of sea and island and man and maid pervades the realism of "Fairy Gold" (Doran. \$2.00), by Compton Mackenzie. By order of the war chiefs, who certainly were not of the type capable of winning any war, Deverell is relieved of active duty and appointed to take charge of a nondescript garrison on the tiny island of Roon. He meets Venetia, a horrid hoyden, the more lovable because so horrid, and also her older sister Vivien, as stately as Venetia is riotous. Love progresses on the island, hindered by the inflammable old squire and unconsciously furthered by the eccentric war-profiteer who wanted to destroy the magic of the island by exploiting it as a picnic park. From many aspects, this romance is one of the best offerings of the season. Not only does Mr. Mackenzie prove once more that he is a master psychologist but he confirms his reputation as a prose-poet of rare delicacy. The adorable Venetia must not be held too responsible for asserting that mixed marriages are mere "details." Both girls and their father are unashamed Catholics.

Vanity of vanities and all is vanity. This thought of the wisest of men, Bess Aldrich Streeter has caught hold of, applied and illustrated in an excellent novel entitled "The Cutters" (Appleton. \$2.00). It is the every day story of the every day American family living in a small town, its Monday morning, its Saturday night and its fish-Friday; its drudgery and its recreations, its aspirations and its disappointments. The leaden-footed idols, the will-o'-the-wisps, the castles in Spain, or whatever you choose to call the bewitchings of vanities which insinuate themselves into the heart and which are wont to breed discontentment and vexation of spirit—the course of these is traced in their natural development only to be finally and completely routed. Without a word of preachment, excepting possibly one instance, and that very brief, the author brings about a return of contentment by allowing full play to the normal, the substantial things of life, on which true happiness fundamentally rests.

From the time the body of Martin Severfield was found on the edge of a Brighton headland until his murderers were brought to bay only a couple of weeks elapsed. Yet they were full of adventure and startling surprises for all interested in accounting for the millionaire sheepman's untimely demise. The details make up the plot of J. S. Fletcher's latest detective story, "The Great Brighton Mystery" (Knopf. \$2.00), which while not the equal of some of his previous stories none the less makes agreeable and entertaining reading.

How a daughter of the London slums becomes the prime favorite of her Sovereign, Marjorie Bowen tells in "Mistress Nell Gwyn" (Appleton. \$2.00). Fact once more outdoes fiction. This colorful romance is not without interest; it is a change from the usual run of novels that have been appearing. While it can claim no outstanding merit, it makes diverting reading. A reckless court forms the stage on which the gay heroine and the mad Charles II play their love game.

A good ending redeems a dragging story in "The Time of Man" (Viking Press. \$2.50), a first novel by Elizabeth Madox Roberts. It is a saga of the poor whites of Kentucky, a homely narrative unified by chronicling the events that make up the drab life of Ellen Chesser, from her fourteenth year to maturity. Litterateurs will find plenty of beauty spots in the volume but the average fiction reader wants more action. Yet the last half of the book will repay boresome plodding through the first four or five sections.

"Mary Christmas" (Little, Brown. \$1.50), is a romantic narrative by Mary Ellen Chase which tells the quaintly interesting story of an Armenian peddler woman. Her comings and goings in the sparsely settled coast-towns of Maine bring inspiring lessons in the homely virtues to those with whom she comes in contact, especially to the Wescott family. Wherever Mary Christmas enters she radiates joy and a sense of those "far-off" things that put real zest into life.

Communications

The editors are not responsible for opinions expressed in this department.

More Jesuit Missionaries

To the Editor of AMERICA:

In its issue of July 26 AMERICA carried an account of the appointment of twelve American Jesuits to the mission field of the Philippines. When this reaches your readers six more Jesuits will have taken their departure for the foreign missions. These men are on their way to the Mission of Patna, in India, assigned to the Missouri Province of the American Jesuits in 1920. There they will join eleven others of their confreres already actively engaged in this distant field. The group consists of three Fathers and three Scholastics. The latter will continue their studies in Jesuit houses in India, and hope to be ordained in that country. The undersigned has the good fortune to be one of their number. St. Louis, Mo.

PAUL DENT, S.J.

Our Lay Teachers

To the Editor of AMERICA:

"Why does the laity not attend the Catholic educational conventions?" This question was asked by C. N. L. in the issue of AMERICA for August 7. Of course C. N. L. knows the answer and also the remedy, but he realizes that many others do not know why the laity have made themselves so conspicuous by their absence. Permit me, therefore, to propose an answer and also a remedy, hoping that others may continue the discussion of a question most vital to Catholic education.

The Catholic laity do not attend the Catholic educational conventions because they are unrepresented. In other words Catholic education in America is wholly under the control of the clergy, and the lay teachers, through whom the laity as a whole must find their expression, are the third estate of the teaching profession. It is purely a question of taxation without representation. The remedy is democracy in our Catholic school system. I suggest as a further step toward the solution of this problem that AMERICA poll the opinion of the Catholic lay teachers on the question asked by C. N. L.

Milwaukee.

J. M. O'MALLEY.

Are Republicans Americans?

To the Editor of AMERICA:

For fifteen years I have found you so invariably right in religion, law and economics that it comes as a distinct shock to discover that you have acute limitations. For instance, that your "sole interest in partisan politics is a contempt so deep as sometimes to darken our brightest days."

All these years I have pictured you as a dyed-in-the-wool, hard-shell, ossified, Democrat. But now I begin to fear that you are not even a lower-case democrat. All these years you have been preaching the fundamentals of the Democratic party and unerringly prophesying the dire results of departure from them. Limitation of Federal power, States rights, the inviolability of constitutional guarantees, the danger of the doctrine of implied powers . . . these and other Democratic party principles which I need not now recall you have week after week vigorously proclaimed and defended. And now you leave the impression that for those who give adherence to the political organization which is the repository, and the only repository, of those principles, you have only contempt.

I could forgive you (it would come hard, but I could do it) if you confessed yourself a Republican. There are reasons, such as feebleness of intellect, Baer's doctrine of Divine Selection, and the urge of "What-is-in-it-for-me," which explain, if they do not excuse, affiliation with the Republican party. But that the Ideal of my years confesses himself so willowy in his political thinking processes that he is neither fish, flesh nor good red

herring; that he is without anchor or policy in his political philosophy; that as an adviser he is a mere hunter after expedients, who may eventually develop into a sort of cousin to Wayne B. Wheeler, is surely discouraging.

Like all Democrats who know the record and history of their party, I hold that the integrity of the organization of the Democratic party is necessary, not only to the progress of American ideals and principles, but to their permanency; that without the Democratic party the vagaries and venalities of the Republicans and the Communists, the Independents and the neutrals, the Prohibitionists and the Feminists and the other "ists" and "isms," who are constantly attacking it, will eventually ruin our country.

I admit that the party has often erred in its policies and programs, conspicuously in its convention in 1924. It seems to have a special attraction for the stupid, the venal and the Irish (like the Church), but I also believe that it has, and since the days of Jefferson has had, the loyal, undeviating support of the intelligently patriotic—of men who are able to see beyond the end of their nose and to whom love of country is the only test of political action. And I do not believe that adherence to the Democratic party under those conditions, even in a spirit of partisanship, justifies your contempt.

Manchester, N. H.

J. A. B.

[Are the principles defended for fifteen years by AMERICA the exclusive property and program of the Democratic party? If so we are like the man who suddenly discovered that he was speaking prose. We had always considered them implicit in the Declaration and the Constitution. But we are sure that J. A. B. has no room in his philosophy for those who cling to party, right or wrong, or adhere to it for reasons primarily venal. And that is what we meant by the political partisanship which rouses our contempt and darkens our brightest days.—Ed. AMERICA.]

Attendance at Benediction

To the Editor of AMERICA:

In the issue of July 31 L. M. G. makes a defense of those who fail to wait for Benediction after Mass. What a sad mental attitude in regard to such a beautiful and holy ceremony! Yet it is probably a common attitude. For some reason or other the clergy seldom urge attendance at Benediction. It is announced and that is about all.

New York.

D. R.

Cross and Eucharist

To the Editor of AMERICA:

In the appreciative communication "Cross and Eucharist," in your issue of July 3—due to absence from home it has but now come to my notice—there is a distressing typographical error which, though it will appear as such to the observant reader, might perhaps be misunderstood by others.

The sentence in which the error occurs should be read: "In its mouth the serpent holds a symbol which was the hieroglyphic sign for *immortality*." It will readily be understood that the designer of the cross referred to is sensitive as to the error in question.

St. Meinrad, Ind.

A. K., O.S.B.

Eucharistic Congress Addresses

To the Editor of AMERICA:

Your correspondent writing from Newfoundland has a proper inquiry which has not been answered by the editorial note appended to his communication in the issue of AMERICA for August 7. Where, indeed, is he or anyone else to find the proceedings of past Eucharistic Congresses in print? The Union List of Serials in the Libraries of the United States and Canada, in which are recorded the holdings of some 270 large libraries of this country, contains no entry for "Eucharistic Congress" or under its equivalent

term in Italian, French or Latin, unless I have overlooked the entry. Yet hundreds of Catholic serials are recorded in that list and the following large Catholic institutions are represented in the list: Catholic University of America, Georgetown University, St. Benedict's College in Atchison, Fordham University.

Why are not the proceedings and addresses of these Eucharistic Congresses more easily available?

Newberry Library, Chicago.

WM. STETSON MERRILL.

The Struggle for Catholic Education

To the Editor of AMERICA:

Accept the congratulations of one of your readers in the West for your splendid report of the Louisville Catholic Educational Convention. Some of the so-called Catholics of the United States will no doubt sneer at the full reprint of the Resolutions adopted at the Convention, particularly those parts of them which reiterate the stand of the Catholic Church on Catholic education as it must be to be worthy of the name.

AMERICA has done in many issues what it did years ago before the actual \$35,000,000 slaughter of the innocents occurred. It warned and warned the people of the United States what a travesty on law and order Prohibition would be—and time has shown it to have been correct in its prognostications. People laughed at AMERICA's sane attitude on the drink question; there was an axe to grind—and above all many disliked AMERICA's statements because AMERICA seemed to be nothing but a "fighter." Just as the women will not stand for a man who drinks, so the men of today (many of them) will not consort with a fighter—a man who shouts when he is wronged.

For the past year AMERICA has fought openly against the secularization of our Catholic schools. Archbishop Curley's statements covering the "blow from within," America editorialized. A Catholic weekly in the West printed *once* something about the Jesuits getting into a fight on the question of a Catholic Foundation in one of the Middle Western States. But now all is silence. "You did run well, who hath hindered you?" If a Catholic Foundation at a secular university is the correct solution of the grumblings of Catholic college graduates who have been and are handicapped by their training, then those of us who are on the street have a right to demand the powers that be clearly to define our obligations to our children, who at the present time must, according to Church law, be placed in Catholic institutions.

AMERICA's fight for Catholic education will be as vain as its fight against Prohibition, if it is not backed up by authority. 'Tis true, 'tis pity, and pity 'tis, 'tis true, that an intelligent Catholic laity is hard to find; and harder when it is remembered that discipline of mind and heart (ably discussed by Brother Leo at the Convention) is a thing farthest removed from educational theories today.

The man on the street wants definite pronouncements to-day. He wants a rule of action, and a rule of Catholic thought. But if a Catholic educational convention resolves what real Catholic education is, and a Catholic national organization compromises with secular powers to scrap the scraps outside the university to save those within from loss of Faith, the man on the street will contemptuously sneer: "Who knows?" In the face of this contrariety of thought Newman's "Idea of a University" should be placed on the Index.

San Francisco.

J. L. S.

Tariff, the Adequate Solution

To the Editor of AMERICA:

"Man has a natural right to more than a starving-wage in return for his labor. But we are puzzled to understand how under the capitalistic system his right to a living-wage can be guaranteed." With these words ends an editorial, "Must the Poor Live?" in AMERICA for August 14.

The answer is exceedingly simple. Retain within the community the value of the product that is produced, and equity must result. If the forced "surplus" is exported as investments out-

side of the community in which the wealth is produced the great body of workers will be held to the starvation-wage. There is no industrial "system" that can better conditions, so long as wealth is invested outside of the community in which it is produced.

This does not imply a bar to all foreign trade, though it would bring about great limitation in such commerce. Certainly it does not mean that a community which produced a million dollars' worth of wheat should not export its surplus wheat, but that the community should import goods (not money) to the full value of its exports.

Our Constitution would not permit the application of this program to sections of the United States, but the majority of the people in his country have been educated to believe in the tariff. Gradually increase the tariff on imports (since our blessed Constitution forbids a duty on exports) and our country will become approximately self-sustaining, and a "surplus" will not be exported because a very high protective tariff would prevent its return. That is, our capitalists could not receive pay for an export "surplus," and then they might as well let the domestic consumers have it as to ship it abroad.

Of course the tariff has a bad name amongst a large minority of the people, and they cannot understand that the worst thing for the capitalists is too much tariff—a tariff on everything, particularly on gold. So long as there is no tariff on gold as a metal or as money the country is on worse than a free-trade basis. We perform the foolish operation of *selling* goods for money, whereas the proper purpose of money is to facilitate the *exchange* of goods.

This is no novel suggestion; it is what was presented for Germany by the philosopher Fichte in the year 1800.

Providence, R. I.

M. P. CONNERY.

The Radio Apostolate

To the Editor of AMERICA:

Recently a communication in AMERICA caught my attention, and struck me as being very much to the point. It stated that if we could not have a really efficient Catholic press, the best thing to do would be to make the press Catholic, for example as was done at the Eucharistic Congress. The article ended by stating that the press and radio were the two best means of spreading our religion. Why not make the best of them?

God's purpose in regard to radio is certainly more than merely to bring the best jazz music into the private home, or give the farmers an idea of what the weather may probably be. The Catholic broadcasting stations are outnumbered at a percentage of ten to one by the Protestant stations. At present the only stations are the Paulist Fathers' excellent station W.L.W.L. in New York, the St. Louis University station, Father Graham's station in Canton, Ohio, Bishop Schuler's station at El Paso, and a very few others.

The Catholics certainly have the message of truth. With an efficient Catholic radio system, thousands of people would find out what Catholicism really is; and, what is more, many so-called fifty-fifty Catholics would come to appreciate their religion. It seems to me that high-power and high-class radio stations throughout the country would be only too glad to number prominent Catholic laymen and clergymen among their broadcasters. A big "push forward" is certainly necessary.

Florissant, Mo.

J. M.

The "American Shylock" Propaganda

To the Editor of AMERICA:

I wish sincerely to congratulate AMERICA on the editorial, "Our Foreign Loans" in the issue for August 7. It is thoroughly sound, and I hope will be helpful in defeating the vicious propaganda now being spread so extensively throughout the world to create the impression that the United States is a harsh and exacting creditor determined to place an intolerable burden on many of the peoples of Europe, disregarding of their poverty and

hardships, and disregarding also of its obligation to them as Allies of the United States in the World War. There never was more untruthful and dishonest propaganda let loose upon the world than that now being promoted by our recent Allies to portray Uncle Sam in the role of Shylock.

The fact is that instead of being a Shylock, Uncle Sam has treated our late Allies with generosity unparalleled in the history of the world.

In the first place, we allowed them to take all the spoils of war. Great Britain gained from Germany 732,000 square miles and her colonies 91,000 additional square miles, a territory half as large as the United States. France added 411,808 square miles to her territory. These territorial additions to England and France are exclusive of mandated territory. The United States got no territory at all. The only territory sought by the United States was the Island of Yap in the Pacific, and Japan was given that with much other territory.

The United States has now cancelled practically all of the debts of England and France for money they borrowed from us to buy war materials. But they have not returned to us a single cent of the amounts which we paid them for services rendered to us to enable us to perform our part in the War and for the sales to us of war material which we needed. We paid Great Britain \$90,000,000 for the transportation of our soldiers across the sea. We paid France in the neighborhood of \$1,800,000,000 for war material furnished us for the use of our army in France. We sold to France at the conclusion of the war over \$1,000,000,000 worth of materials and supplies which we had in France for the sum of \$400,000,000. France sold this material at a profit, but she has not yet paid us the principal. Some of this material actually was brought back to the United States and sold in cities of the United States in competition with merchants of the United States for the profit of France.

In addition to all the money which we paid to England and France for services and for material furnished our army, we dispensed over \$1,800,000,000 in charity in Europe at the close of the war.

In the face of this record of generosity towards our late Allies, their present attempt to represent the United States as a harsh creditor is the basest of ingratitude.

It is amazing that our responsible government officials, who know all the facts of America's generosity and are in a position completely to refute the misrepresentations of our people by the statesmen of Great Britain and France, should allow these calumnies of our people to go unanswered. It is right that we should be charitable, and it would be unbecoming in us to be abusive of our late associates in the World War, but certainly we owe it to the credit and good name of our own people that we should not permit the spokesmen of the peoples with whom we were recently associated in war to put our nation before the world in the light of a Shylock nation.

The only explanation of the present attitude of our late Allies is envy. They see we are rich and realize that as a direct result of the War they are in financial difficulties. Therefore, they are seemingly determined to make us share part of our riches with them in order to help them out of the deplorable position in which they were plunged by the War. But our nation was prosperous and rich before the War, and as we did not start the War, we have no responsibility for the effects of which our late Allies now complain so bitterly.

There is no right or justice in shouldering upon our people the burden of billions of dollars which in their kindness they were persuaded to loan to our late Allies after the War to enable them to rebuild their broken fortunes, and we should not allow ourselves to be blackmailed into assuming this burden. If we are to assume it, it ought to be only after full and complete acknowledgment on the part of those to be benefited that we had no obligation to do so. The record should be kept straight for the honor of our nation.

Washington.

JAMES FOSTER.